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The New Reformer

"Oh, if you could dethrone that Brute-God Mammon and put a Spirit-God in his place!"—*Carlyle.*

Man is his own star, and the soul that can
Render an honest and a perfect man
Commands all light, all influence, all fate,
Nothing to him falls early or too late;
Our acts our angels are, or good or ill,
Our fatal shadows that walk by us still—

Beaumont and Fletcher.

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APRIL, 1912.

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THE "NEW REFORMER"

D. GOPAUL CHETTY, Editor.

The **NEW REFORMER** is a Monthly Magazine devoted to the reform of Religious, Social, Economic, Political, and other matters. It will chiefly endeavour to root out those selfish and false desires which now estrange men one from the other, and establish in their place Reason, Justice, and Love as the mainspring of all human actions. In other words, it will strongly protest against the moral deadness of the world.

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THE NEW REFORMER

Vol. VI.]

APRIL, 1912

[No. 1.

OURSELVES

THIS month the NEW REFORMER enters upon its sixth year. The five years it passed through were those of great self-sacrifice. The burden of the early period was much lightened by the Donations, our philanthropic Patrons and some of the subscribers have from time to time given us. We therefore take this opportunity of expressing our heartfelt thanks to them once more. It is a source of great pleasure to us that these kindhearted gentlemen have appreciated our humble services for the good of humanity.

We are not at all doing this work for any material profit. After completely rejecting the temptations the legal profession offered to us, we have been most willingly and gladly devoting our life, mind, soul and body for this spiritual work though it had to be carried on under considerable self-sacrifice. Our determination to do so in future also remains as unshaken as ever. We do not, therefore, ask any aid for ourselves, but earnestly pray that, for the furtherance of the Cause, viz., the establishment of Righteousness, the NEW REFORMER may once more enlist the sympathy of our beloved readers.

We thought that with the last year's appeal, all the remaining difficulties of the NEW REFORMER would vanish. But unfortunately, a portion of it still remains. If only our benevolent Patrons and other readers would once more be pleased to help us, we are sure that all the difficulties of the NEW REFORMER will be cleared away and it will be set free to work for the

permanent benefit of humanity. Relying, therefore, very much upon the assistance our generous Patrons and readers are likely to give, we mean issuing an Appeal soon and trust that it will meet with a hearty response.

Jottings on World Forces in Action

BY

Col. T. F. DOWDEN.

Experience taught Man, that Work could be done more economically and efficiently, by joint Co-operation, rather than by individual effort.

Desire for the possession of 'Power' being universal, how many know the best direction it should be allowed to take, or how its use can be rendered most efficient and economical!

The mechanical force at the back of European civilisation is largely derived from Coal and Iron, which Science has used to do a great part of the physical labour formerly done by hand. This power is equivalent to that of an addition to the population, without the expense and trouble of feeding it.

A country possessing machinery and organisation procures in exchange for its products more food than it can consume. The surplus represents an accumulation of potential energy which, if wisely used in promoting fresh productive undertakings, leads to further accumulations, after the manner of compound interest.

The above is what is happening in Europe and America; England having given a lead years ago, lent countless Millions to start Railways and other useful works abroad. The income from this goes to support an ever-increasing population at home.

But the seeds of all human development are accompanied in their growth by elements threatening decay; Power passes away through the disloyalty of the workers, or the potential energy of some enemy's big guns, aimed at our possessions.

Unfortunately the universal desire for Profit very often prompts people to use illicit ways and means to acquire it. While we work openly, professing confidence in the neighbour, in secret we take precautions. Treasure gained by honest hard work is worth guarding, and must be defended. Not only does this apply to the treasure stored at home, but also to what is entrusted for proper use abroad. If the Foreigner can be trusted to make wise use of a Loan, so as to render

it productive, and his ability and integrity can be relied on to fulfil his obligations, there is no necessity to follow up the loan with the big Gun. But nobody will advance money without good security, and the gun comes in handy when the debtor fails in his compensations.

The above illustrates in brief the attitude of the European Powers at present, which naturally agitates the East, in view of the position in Turkey, Tripoli and Persia. The peoples of these countries and their Governments are dominated by a Great Religion, which, however, has not yet admitted the difference between 'Usury' forbidden by the Prophet, and the legitimate earning arising from Public Works, which are a source of pleasure and profit to the people.

The power created by the Spiritual element in Mahommedanism was originally used for territorial aggrandisement, and experience has shown that while it is equal to consuming the wealth it found in its advancing wave of conquest, it failed in the requisite quality for reproducing and extending it for the benefit of humanity. It now finds itself confronted by an advancing wave of economical development, the advantages of which it is not slow to admit, but the control of which it is not yet competent to undertake.

If there are no accumulated savings, not the smallest private or public venture can be undertaken, without a loan. If rapid advance is desired, a loan is the only chance of gaining it. It may be taken for granted that Persia is anxious to do what is right in return for a loan; but is her organisation sufficient to make her control effective? We see it is not, and it is not to be expected to follow with the rapidity with which a loan can be raised. England and Russia have an avowed object in jointly assisting Persia; and it is not to the interest of either, that her independence should be threatened by the other. But see the difficulties of the situation!

A sound system of Finance is at the bottom of the advancing Civilisation of the present day. A fusion of good business principles and practice leavened with those of a benevolent Christianity, is offered by the West as a flux to the East, in the hope that the peoples may come to know and understand each other better, and all may continue to labour lovingly, to the glory of God the giver of all.

If we can live up to such an Ideal, we shall see good reason for, instead of objection to, the association of the West in the developments of the East. But it is readily conceivable that Power over the Purse is not usually made over to those in whom confidence cannot be placed; or delegated to people who do not undertake responsibilities for which they can be called to account. In a joint co-operation

of the East and the West, it appears as if the West must naturally take the lead; it possesses the will and the power to do so. But how can it best be managed?

We have in Egypt a sample of the co-operation going on, rendered possible since *England was allowed to assume the chief direction of affairs there*. Such co-operations are not possible except at the instance of a single European Power. The progress of France in Morocco was hindered instead of assisted by the advent of Germany on the scene.

The unexpected action of Italy in Tripoli was no doubt prompted by Financial considerations; and the fear of interference from some other Power justified the secrecy with which she acted. We may expect other surprises of a similar nature having their origin in similar causes. It seems impossible to concede that, in the present progressive age, a mere title to possession of the soil should prevail against the solid advantages a Foreigner could confer on the people. Spain and Portugal had great possessions at one time, but the power to effectively occupy and develop them has long ago departed. Viewed in a financial and humanitarian light, they could do the world and themselves good by disposing of the scraps. The United States acted on this idea, and took over Cuba and the Manilla Islands from Spain,—without compensation.

Peoples therefore now-a-days have to choose between isolation with the risk of absorption or annihilation, or advancing in co-operation with other peoples. There seems to be a prevailing notion that England's Constitutional system is the best to follow, and in the attempt to suddenly introduce it, difficulties have been added to, by the violent and revolutionary methods employed. When a great undertaking is to be set on foot, a scientific or business man does not destroy the pivot of his organised agency but he endeavours to strengthen and support it. The Hereditary Ruler, if he has the support of his people, is in a position to arrange for changes in the system of government without strife, or danger to the social structure.

Then what has happened in Persia? Russia adopted the view that the old Shah should not have been deposed. The moiety of the Loan she advanced has been frittered away, apparently with her sanction, in endeavouring to reinstate the Shah. England has seemingly adopted the view, that the Shah should not return, and a serious situation is at once created. This shows why the only possible way of helping Persia, was by an agreement between England and Russia for respective spheres of influence, with a neutral zone between them, so that the two Empires might treat with Persia for their own spheres their own

way, and avoid regrettable incidents which could only be settled by war.

How this situation is going to be worked, presents problems difficult to solve. England is said to be going to use her moiety of the loan in Road-making, opening up communications, and working co-operatively with the Persian Government and people. The Russian officials seem to act as if their sphere of influence already formed an integral part of Russia. The methods and policy of the two Empires are different. Russia advances with Brigades and Divisions where England sends a few Companies. One suggests conquest, the other friendly co-operation. Meanwhile Persia, harassed by internal dissensions, can do nothing till London and St. Petersburg are in complete agreement on first principles.

Experience has shown, that neither a Persian Shah nor a fully-empowered Finance Ministry situated at the Centre, is likely to carry on agreeably to Persia, Russia and England in all respects. Mr. Schuster's position as Chancellor of the Exchequer was found impossible. The Persians would be glad to be left alone, but International interests are opposed to this. It seems to follow that separate Treasuries, administrative staff, &c., must be maintained for the three spheres of influence.

If such an arrangement should be made, Russia would develop the North (with French Money) ? , England the South from the London market. If a period of 10 years was allowed for the young Shah to grow up, we should then see whether the Russian or the English spheres had thriven best, and what was the best policy to follow in the future. Meanwhile, Russia and England would claim to be represented on the Supreme Council, for dealing with matters of high policy applicable to the whole Kingdom.

Love—a Duty to Enemies.*

BY

Rev. CHARLES VOYSEY, B.A., London.

Matthew V., 44, 45. "Love your enemies, bless them that curse you, do good to them that hate you, pray for them that despitefully use you and persecute you; that ye may be the children of your Father which is in heaven."

* A Sermon preached at the Theistic Church, London.

VI., 14, 15. "If ye forgive men their trespasses, your heavenly Father will forgive your trespasses; but if ye forgive not men their trespasses, neither will your Father forgive your trespasses."

XVIII., 21, 22., "Lord, how oft shall my brother sin against me and I forgive him? Till seven times? Jesus saith unto him, I say not unto thee, until seven times, but until seventy times seven."

Luke XXIII., 34. "Father, forgive them, for they know not what they do."

Romans XII., 9. "Let love be without dissimulation."

19, 20, 21. "Dearly beloved, avenge not yourselves, but rather give place unto wrath. Therefore if thine enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire upon his head" (i.e., melt and refine his heart by kindness and love). "Be not overcome of evil, but overcome evil with good."

Ephes. IV., 31, 32. "Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice; and be ye kind one to another, tender-hearted, forgiving one another even as God hath forgiven you."

In speaking two Sundays ago of Love as our Duty, I promised to treat of the subject of loving our enemies in a separate discourse. By reading the passages selected for my text, I consider that I have amply fulfilled my promise and that in these words you have a complete answer to the question, "How ought we to feel and act towards our enemies?" If I say any more, I only hope it may not weaken the deep and clear impression which these simple words of Jesus and of St. Paul have made upon our minds. My hearers and readers are familiar with my eulogies over this part of Christ's teaching, and of the Christian Ethics contained in the Epistles. I consider that the whole world is indebted to Christ and Christianity for these priceless gems of truth and love. At the same time it is both necessary and just to remind you that in the Old Testament and in the writings of Jewish Rabbis the self-same beautiful lessons are to be found (such as I have read to you this morning recorded by Rev. Morris Joseph). It is also right and needful to remind you that the dark pages of the history of the Christian Church are illumined gloriously by the Jews who suffered from its cruel wrongs, and who rendered good for evil, abstained from all revenge, and prayed for them who despitefully used them and persecuted them. Among the followers of Buddha, Confucius, Zoroaster, and Mohammed, similar examples may be found of loving one's enemies.

Resuming our advocacy of Love as a Duty and remembering our definition of Love as the desire to do only good and the highest good to others, let us see how this applies to our feelings and conduct towards our enemies.

When we speak the words "our enemies," we may mean two quite distinct things. "My enemy" may mean a person who is hostile to me. "My enemy" may mean a person to whom I am hostile. This is an essential difference, and if we bear it in mind we shall be better able to understand the duty of Love towards both of these kinds of enemy. If we are the best-natured people in the world, we may still have enemies, persons who are hostile to us, who cherish enmity against us; and enmity, you know, is a kind of hatred, it is ill-will and not good-will, it is not Love, not even kindness. The strong language of the Apostle John about it is not too strong. "He that hateth his brother is a murderer."

But if we have enemies, in this sense, few or many, it is not inevitable for us to have any enemies at all in the sense of our feeling enmity towards them. A man of three score years and ten may look back upon his life and say, "I have had enemies of both kinds—there were people who bore ill-will towards me and some to whom I bore ill-will in turn; but now, though there may be still some who are hostile to me, there is not one to whom I feel in the least degree hostile. I am, in my heart, at peace with all the world, and I account myself the happiest of men, not because so many people love me, but because I bear no one any ill-will or feel any resentment towards anybody who has injured me." So that, although the sense of the ill-will of another generally produces a corresponding ill-will in oneself, it is not absolutely necessary or inevitable that this consequence should follow. If it does follow, the fault is in oneself, it might have been prevented and it would have been prevented if one's love had been strong enough to bear the ill-will of another without resenting it. You see then that the number of enemies a man would have can be largely reduced by striking out all those to whom he could be a loving friend instead. He might have enemies against himself; he would certainly have none of his own, there would be none to whom he felt any ill-will. Therefore, if we see how it is possible to prevent the creation of enemies for ourselves, we shall the more readily see how we ought to regard and to treat those who are hostile to us.

Love, or loving-kindness, is the great and only shield to protect ourselves from taking offence, from being so hurt by the offences of others as to be stung into anger and resentment. I sadly admit

that very few of us are sufficiently entrenched and guarded by this Love so as to be proof against all assaults; but if we remember God and what He requires of us, if we regard this love for enemies as our imperative duty, if we pray to be more and more filled with His gentle, forbearing, long-suffering spirit of love, many helps will come to us which otherwise we should never have thought of.

It will help us if we remember that we are not perfect ourselves and that we sometimes thoughtlessly, and even wantonly, give pain to others, that we do not keep such strict and ceaseless guard over our own lips and hands as never to disturb or to wound them. We shall think how sweet and kind it is—when *we* have been in the wrong—to have been met with gentleness and kind excuses, or with rebukes so sweetly seasoned with love and kindness, that we are at once melted into contrition and are more ashamed and distressed than ever at having wronged anyone so dear and loving.

Then it will help us if we make excuses for others, on the bare ground of justice; their weakness may be not our weakness; what would be a grievous sin in us may be in them a fault of ignorance, of lack of thought, of a dulled sympathy, of harder nerves and coarser sensibilities, perhaps all due to inherited constitution, to a defective training, or to positive derangement of health, for which they may not be at all, or very little, to blame. We never like to have our faults made the most of or to be judged without the smallest grain of mercy. Why, then, should we be so hard upon them? Why take offence where little or none is intended? Why condemn the heart for the uncouthness of the behaviour? Why not put the whole thing down to weakness rather than malice—if we can? Well, I know how often this has been done in dealing with enemies, even in homes where the demon of strife has entered in and turned loving hearts against each other. I know how years and years of silent misery have been patiently borne under deeds of unkindness and words of bitterness enough to shatter and destroy for ever the very hearth and home. But God only knows what secret conflict between love and selfishness, between love and pride, has had to be endured to keep the peace. When “a man’s foes are those of his own household”; when a faithful wife has to hear with a morbid and ungovernable temper in her husband; if kindly excuses were not perpetually made, the home would not last a week—the hostile elements would make short shrift of wedded life and love.

Then it will help us to love our enemy if we remember what it is we are here for, what God’s loving purpose is in giving us life and placing us in varied relations with one another. It is wholly for our

good, that we may grow better every day and finally be partakers of His holiness, and that in growing better we may make each other better. And remembering all this, we shall hold ourselves in check, knowing that everything which annoys us is sent or allowed only for the purpose of improving our characters, of strengthening our love by fresh demands upon our patience and forbearance, of giving us another opportunity for conferring the best of all blessings upon our weaker brother or sister, of taking, in fact, another step onwards in the path of holiness and peace. With these thoughts ever uppermost in our minds, we shall lift up our hearts to the source of all Love, and pray without ceasing that He would fill us with His own great love and help us to bear patiently every affront or injury we may receive, and by word and deed may overcome evil with good, may overcome first the evil in ourselves and thereby overcome the evil in others.

And all this is essential to that "peace which passeth all understanding"—the peace of God, the peace which God gives to bind us to Himself and to one another. Our very prayers are hindered, our praises stifled by every thought of enmity towards our fellow-men. At such times, we feel as if God had turned a deaf ear to our cry, as if we were in disgrace like a naughty child who had incurred the displeasure of a loving parent and must be made to feel it. To a truly religious soul, no distress can be deeper than this and the most painful part of it is to feel that he has brought it upon himself by his own unloving thoughts or actions. Keeping in view our treatment of those who are hostile towards us, we should do well to remember that the great moral peril to our own hearts is the *sense of injury*. We cannot help feeling it at first. As surely as fire burns, so surely an unkind or unjust word or deed will sting us. We are positively made to feel it, and it would be unnatural not to feel it. But the sting is not sent to be lasting. It is not sent to be sullenly borne. It is sent only to call out our love to meet and to heal it. Our first sense of injury, if allowed to rankle, if allowed to fester, if we brood over it and nurse it till it is hatched into a venomous activity, will quickly bring a fresh progeny of sinful thoughts and a crowd of new miseries darkening our sky. The Psalmist well expressed what I mean when he said, "Fret not thyself. Hold thou still in the Lord and abide patiently upon Him; but grieve not thyself against the man that doeth after evil counsels. Leave off from wrath and let go displeasure. Fret not thyself, else shalt thou be moved to do evil." That is the point. "Fret not thyself." You have been stung. Do not fret about it. Do not nurse your sense of injury. If you fret over it, it will grow bigger and worse every moment. You will lose

your calmness and self-control and you will "be moved to do evil." You will soon be far worse a sinner than the one who has done you wrong. For the first consequence of a sense of injury when cherished is resentment and the birth of all kinds of bad thoughts, often unreasonable as well as unjust and always hard and cruel. These are the thoughts that sting and deservedly sting. They are the due penalty for breaking the law of Love. The proverb tells us that, "Curses come home to roost"; so surely do all our hard and unkind thoughts come back to sting and to poison us. If only, instead of this, you let your love come to the top and sit on the throne and rule every thought, word and deed, then you will not be moved to do evil, but you shall turn the injury into a blessing, keeping sweet and peaceful your own heart and giving you fresh strength to meet the next trial of your patience when it comes.

And "whom the Lord loveth, He thus chasteneth." Those, in a sense, most dear to Him, who are higher up in the school of His discipline, are most often called upon to bear this heavy burden of ill-will and ill-treatment. God suits the back to the burden and the burden to the back, and shows His transcendent wisdom and love in making greater demands upon His children's love according to its strength. This ought to be a comfort to all who are naturally more generous and more kindhearted. They can say, "We, then, that are strong ought to bear the infirmities of the weak and not to please ourselves." To grumble at our extra load of grievances and affronts is as foolish as it is ungracious, seeing that every sting which is inflicted upon us is sent expressly for our own great benefit—to increase and to strengthen our love.

When we turn, then, to our enemies and ask how Love ought to guide us in every step of our duty towards them, we do not need any special rules for our guidance. The only thing we have to think about is that we must love them, that we can do nothing to help or mend them, until we do love them. So our first effort will be to expel from our own hearts every vestige of resentment or desire to retaliate. We must be armour-plated with love against all their stings. We must turn every shaft as it flies by the polished shield of love which we have interposed. Thus fortified, let us bend all our efforts to calm our adversary, to help him to get rid of his ill-will towards us, to do our utmost, either by silence or timely speech, to win back his lost affection and to be at peace once more. We shall bear in mind that ancient proverb, "A soft answer turneth away wrath, but grievous words stir up anger." Sometimes it is better to say nothing, but not to keep

silence that you may brood over your sense of injury. The Rev. A. B. Evans, when preaching his first sermon as Vicar of St. Mary-le-Strand, said to his parishioners, "If any of you have a grievance against me, come and tell me at once, but, for Heaven's sake, don't sulk." Most of all, it is necessary that our thoughts of our enemy should be only loving, only kind and generous, making for him all the excuse we possibly can and letting him see that he has not wholly lost our love and esteem by his enmity against us. It is a dreadful thing for anyone to feel perpetually under a cloud or a ban, to know that he is regarded—perhaps even in his own home—as a culprit and be tacitly under perpetual censure. Such treatment can only make our enemy worse.

Then we should be careful, if we have an enemy, *not* to keep coldly and proudly out of his way. If I want to be as God would have me, at peace with him who is my enemy, I must do what Love suggests. I must not shun him, but seek his company and try to know more of him. This is the only way to get rid of our evil thoughts about him; when we know him better, we shall find out to our surprise many good points in him, and shall see also how we have exaggerated his real faults. If we can but swallow our pride and treat our enemy as a friend, we shall soon see that he deserves the title after all, and he will quickly get rid of his ill-will towards us. And this means that we shall do everything we can for his welfare and thus prove our love. We shall abstain, of course, from every word or action which is not loving. And when circumstances prevent our doing him a good turn, we shall ask him to do some kindness for us; and this is sure to melt him, for all men like to be trusted and to have their nobler feelings appealed to. Depend upon it, if we are so unfortunate as to have enemies at all, it is more than possible that it is our own fault. We have not truly loved them or they would not hate us.

And what a solemn thought this suddenly brings to our minds and consciences! If by any thought, word or deed of mine I have made another angry, if I have sown in his heart a sense of injury, and resentment, and hatred, I have done him a far greater wrong than if I had pierced his body with a sword or infected his blood with venom. To make any one feel wicked is the very worst wrong I could commit against him. For such criminal selfishness I must answer before the Father Who is our Judge, and Who will sooner or later call us to account for every wilful transgression against each other.

Let us pray that henceforth Love may be our Law, Love our highest Duty, Love the very breath of our life. "For God is Love, and he that dwelleth in love dwelleth in God, and God in him."

The Dual Self

BY

Mrs. ELLA L. LAYSON, CALIF., U. S. A.

Man lives and regulates his life according to his will. During the earlier stages of evolution the will is controlled by the personality which is closely related to the lower worlds and is, therefore, constantly played upon by the forces of Nature, forces that are alike common to man, and the animals below man. Man, however, has been given a mind to enable him to discriminate, a conscience to guide him, but the conscience is dormant and the will is weak during the earlier period of his development and thus he follows the line of least resistance and is easily dominated by his emotions and desires and is but little better than the lower animals, except in the matter of intelligence.

But as the Ego expands in consciousness and develops more power, it acquires better control of its bodies, and man aspires to a life more orderly and in accordance with the higher principles now active. However the physical and astral bodies are subject to the same forces of Nature as formerly, the same passions and desires for the lower bodies are the channels through which the sidereal forces operate and upon which physical existence depends.

It is now that the real struggle begins as the will is called upon to decide between the higher self and the lower self—between a life of virtue and purity or a life of license and sense-gratification, and this power to discriminate between the impulses of the animal nature and the aspirations of the real self mark the difference between man and the brutes, and in the proportion that he permits his will to be guided by his higher self does he use in the scale of life!

All life is divine, but it varies in degrees of manifestation and the higher should always hold the lower in subjection. Therefore, man should rule his own universe (body) but not destroy or crush out part of it but even seek to transmute the lower into the higher even as the Cosmic universe is evolved under the Intelligence and Will of its Supreme Ruler. Following the personal will leads to all the discord and confusion we call evil or sin, while harmony or good comes from living in conformity with God's law. Harmony is equilibrium's spirit and matter when balanced manifests as harmony or good, when matter predominates we find discord or sin and when the personal will rules which represents matter, the result is sure to lead to disappointment, remorse and bitterness, and in nearly all cases such action involves the

hurt or wrong of another and man must pay the penalty of his wrongdoing through the law of reaction.

When living on the lower levels of life, whatever relates to that life seems natural and necessary, and one does not realize his bondage to it until he essays to use, and then the ties that bind him become very real and he feels the pull that seeks to draw him back and hold him down. But if he fails he rises again borne upward by Divine Influences that ever reach down to the one who seeks to climb. While will united with purity, justice and love is a *power* that overcomes all obstacles. Determine to do right and the way will be revealed to the humble soul who seeks for light.

The higher self becomes a living presence and a guide when, through discipline and self-control the lower self has been purified, and by means of meditation and concentration the out-going positive force of Will has been *drawn in* and united with the negative force, or feminine principle of love, then, from this harmonized center the spiritual consciousness and Higher Love is born, the connection between the personal man and the higher self established, and the mind illumined with the Divine Light of Wisdom.

Thus we see that the lower self must be eliminated before the higher life can be entered upon, as only from the union of purity and love can the Christ be born, for spirit is born of spirit and not from the earthly or psychic nature.

One is free to choose which path he shall tread—the lower which attracts to him all the elementary forms of life below, or the path that leads ever upward to greater joys and life's truest blessings in the company of Exalted Souls from the Celestial Realms of peace and love. Let us choose the better way and begin now to live purer and nobler lives that we may become more consciously one with our higher self and learn to love the real things of life that have permanent value and thus build for Eternity, instead of permitting ourselves to be swayed by the blind forces of Nature.

Fashion your Own Crown

BY

Mr. H. S. LEVALLEY, KANKAKEE, ILLS.

The "Yoga Sutras" tell us that the storm and stress of life is for elimination by elevation of the lower mind (Hephren) and display of

the spirit of the higher (Honour) which is really the birth from above. Sorrows from grief shall be the chastening joys of liberty. Immunity in the individual comes from loss, elimination of the lower racial experience with a new individualistic fashioning of concepts that bear as new angles on the eternal rock of Truth. If you don't lift you are left.

It is better to be busy with heft of a crown in crude creation than to lean on the cross in persecution. Those that don't wade in are laid out. You can't go through the troubled waters of the life of the psychic man, to shining shores of the spiritual man unless you fade away from all that prevents progress. Mental placitude don't mean physical lassitude but a spirit inbred. Many are laid away among the daisies and above them we read "At Rest." In fact they always have been dead ones. The man of vigor, hand of joy on trigger, leaves something behind except a marble heart at rest on a stone. He never dies, needs no rest. In fact, wants all the rest that lies potential in his development. The fact of the matter is we haven't wants enough, we mill on own centre but grind no grist, expecting God to do it for us in survival of the fittest. Job had done no wrong that he could see, had not wants enough. So his "three friends" meaning the body, soul and spirit of his poor mortal mind, wag their heads with platitudinous advice. Finally, Elithu the newly-awakened spiritual man from out the silence speaks. Job now alive in the greater cosmic consciousness uproots his cross of grief, sorrow and ignorance and grows himself with joy in that he had heard God's voice but now also sees Him. This ancient poem, more than dramatic is the way of atonement that is set before all in every age. We grow our own halo as we make that which is fit for arrival, survival is for the lower imperfect mind that crosses the true spirit of Eternal life. Lift.

A Prayer

BY

Mr. JEAN ROBERTS, Oxford.

Come, Light Divine, of life the well!
 Come, Bliss too strong for grief to quell!
 Come, Peace transcending powers of thought
 Come, Love, the Gift that Christ has brought!
 Come, Love, and set our hearts on fire
 And burn away all low desire:

THE NEW REFORMER

15

For Thee, Thee only, is our quest;
 In Thee alone our hearts find rest:
 Come, Lord, and claim us as Thine own
 And make our hearts Thy lowly throne.

The Tolstoy Literary Fortune

TRANSLATED BY

Mr. ALEXANDER SIRNIS, England

(From the "Riazanskaya Zhizn").

Availing ourselves of the presence of M. N. Gusseff, Tolstoy's ex-Secretary, who is taking holiday in Riasan, we requested him to explain certain attacks and reproaches made in the Press in connection with Tolstoy's departure from Yasnaya Polyana, and with the events which followed his death.

M. Gusseff commenced the interview with Tolstoy's farewell words addressed to him as he was being sent into exile into the province of Perm.

"As Tolstoy was saying good-bye, he said to me: 'Do you know ...I have not told you yet, but I wish to flee from here...' Tolstoy did not tell me then why he wanted to leave Yasnaya Polyana. His words came as a surprise to me. Although I know that the luxurious surroundings in which Tolstoy lived weighed on him terribly, I also knew that it was not, as many people have thought, any shrinking on his part from breaking off with luxury, and not any weakness of will or overwillingness to comply; it was solely his struggle to fulfil the will of God, as he understood it which led to his remaining as long as he did. It is too soon to speak about the matter in detail, or to endeavour to explain all the atmosphere and all the environment of life of Yasnaya Polyana.

"Those who wish to know the underlying cause of the painful struggle which went on in Tolstoy's soul—a struggle between the desire to leave the seigniorial life grown so hateful to him, and the effort to bear his cross may refer to Tolstoy's drama, "*The Light that shines in Darkness*," embodied in Vol. II of His Artistic Posthumous works. The problem will be elucidated to a still fuller extent by the publication of Tolstoy's Diaries and Letters to intimate friends, which will appear in the near future.

"Without finding it possible to enter into details, I will briefly say that Tolstoy's existence at Yasnaya Polyana was the most heroic deed of his life and the most complete realization of his teachings."

"About all the events after I left Yasnaya Polyana," said M. Gusseff, "I learned from letters received from my friends."

"As to the dispute between Tolstoy's wife and his daughter Alexandra in connection with the Tolstoy MSS. I think, that, according to Tolstoy's Will, all his MSS. wherever found (as is stated in the Will) and by whomever kept, must become the absolute property of his daughter Alexandra. These words are so clear and definite that they admit of no other interpretation. As Tolstoy knew, when he wrote his Will, that a considerable portion of his MSS. had been taken by his wife to the Moscow Historical Museum to be kept there, and if he had looked upon these MSS. as belonging to his wife, he undoubtedly would have inserted a clause to that effect in his Will. As no such clause was inserted, this question must be looked upon as settled and those who wished to carry out Tolstoy's wishes, must carry out what is explicitly stated in his Will."

"More than once the question has been raised in the Press as to what extent (1) the making of a Will was compatible with the spirit of Tolstoy's teaching, and (2) whether it was done independently by himself or under the influence of intimate friends (M. Tchertkoff being especially accused). I will answer the second question first. If I am not mistaken, the idea of making a Will first came to Tolstoy in the summer of 1909. Tolstoy asked a relation of his, an experienced lawyer, who was visiting in the house at the time, to draw up a document to the effect that all his works, not only of a religio-philosophical character, but his artistic works as well, should become common property. At the time that this took place, M. Tchertkoff was no longer near Tolstoy: he was exiled and lived in the province of Moscow. So that to my mind it is beyond all doubt that the first thought about a Will came to Tolstoy quite independently, without any outside influence."

"All the subsequent events took place when I was thousands of versts away from Yasnaya Polyana, and they have been related to me by others, and therefore I do not think it necessary to talk about things which I did not witness myself. I may only remark that for the last three months of Tolstoy's life he never saw Tchertkoff at all. If there is the least cause to talk about any outside influence on Tolstoy, it seems quite clear to me (especially in view of the exceedingly depressing 'atmosphere' which prevailed at Yasnaya Polyana at the time)

that Tolstoy could have destroyed his Will during those last three months if it had been made at anybody's suggestion.

'Besides' I may mention that when to that out-of-the-way nook to which I was exiled, more than 200 versts from the railway line, the news of Tolstoy's death was sent me by friends, and when the period of acute sorrow had passed, the question that most occupied my mind was: What will become of Tolstoy's works which have revealed light to me and to thousands of people?

"When I was still in Yasnaya Polyana I was well acquainted with the fact that some of Tolstoy's heirs wanted to declare their right of estate in all his works, including the religio-philosophical works written after 1881. This fact had greatly agitated my mind.

"I had heard that the declaration of Tolstoy published twenty years ago, in which he renounced his proprietary rights in all his works written after 1881, was not considered legally valid.

"In view of this circumstance I experienced great joy and was set at ease when soon after Tolstoy's death, newspapers brought the news that his works remained free and that he had seen to this himself.

"If Tolstoy, by straining all his physical powers which were on the decline, had employed the rest of his life in preaching the truth, he did it because his whole being was inspired with a longing to serve God and the people. Hence it was quite natural that he should desire that his works in which his striving after the True and the Good was embodied, should be accessible to all, especially to the labouring people whom he had so loved during his righteous life. Hence it is quite clear that Tolstoy could not have wished that his family should have the sole proprietary right in all his works. It also makes it clear that Tolstoy considered it necessary to take precautions which should insure the faithful fulfilment of his sacred wish."

At the end of the interview M. Gusseff said that he did not wish to touch upon such questions as the purchase of Yasnaya Polyana or the pension to Countess Tolstoy, as he thought that no vital principle was involved in these.

THE INDIAN DOCTRINE OF EVOLUTION

BY

PROF. BALKRISHNA, M.A.

Origin of Energy

When there was all homogeneity, neither gases, liquids or solids were to be found, when there were no distinctions of cold, hot, moist

and dry atoms—that state of matter is called Pre-ethereal or Prakriti, no distinct name being given because that condition of matter is indefinable. However, this dark state was not to remain till eternity. The miraculous moment came when the inherent energies of matter and Brahma were awakened as it is taught in the Upanishad.

“Whatever is in this universe has been projected, the Prana vibrating.” (The omnipresent essence of the Great Divine Spirit desired multiplication and thus the ponderous wheel of Evolution was set in.)

Hence there was no fiery ball in the very beginning. The heat evolved in the two precedent steps was, according to the Rishi, sufficient to transform the whole mass into the igneous condition. Then followed liquification (*Agne rapah*) of the igneous mass of nearly all the independent bodies which had shot off from the parent mass while the last step in the formation of this nude earth was the solidification of that liquefied mass. On this solid planet vegetables—herbs, plants and trees—began to grow, thus producing food for sentient beings. Then the Purusha, the soul which resides in the body and makes beings sentient, coming in contact with the various atoms, gave birth to the multifarious living beings, eventually producing Purusha—Man who is by far the most superior being.

Primeval Cause of Evolution

Now a subtlest question which has defied adequate solution even up to this time, arises before a thinking mind. When the whole Prakriti was perfectly motionless, when there was no anarchy and no noise of endless wars of jarring atoms, when the ante-development mass appeared as non-existent (*Asad vā idam agra āsit*) because an unruffled calm sat brooding on the charmed passivity, what was the great cause of the sudden activity and commotion within the whole mass? How did that mass begin to vibrate and thence produce the manifestations of form and name?

The primeval cause of evolutionary activity was, according to our Shastras, the *Tapa* of Brahma, Prajapati or Adipurusha.

‘Having performed *Tapa*, He created all this whatsoever.’

‘He reflected: Let me create these worlds. He created these worlds.’

“Brahma made an effort, went through exertion and then performed *Tapa* to create a being like Himself.” (*Gopath Brahmana*.) *Tapa* is generally translated as austerity, but the great Shankra Acharya

interprets this word in passages like these as *knowledge*, reflection of the deity on the form of the worlds to be created while Prof. Max Muller truly takes it in its root-sense of *inherent heat*.

So akāmayat, sa tapo atapayat, sa abhya shrāmyat. God reflected and willed that He should create these worlds as He had before created them (*Yathā pūrva makalpayat*). He gave up the mood of His passivity and forthwith started an infinite energy of creation in Him and immediately also the whole dull mass which was first enchained and fettered, bounded out of joy like an unimprisoned flame. The seed of heterogeneity was laid in the former homogeneity. The three attributes of Prakriti now no longer neutralized their opposite effects but were rather differentiated into their separate entities. Such is the significance of that word *Tapa* which is so very erroneously translated as austerity.

When once the wheel of evolution was set in, there could be no halting unless

“—————The one spirit's plastic stress
Sweeps through the dull dense world compelling there
All new successions to the forms they wear;
Torturing the unwilling dross that checks its flight
To its own likeness, as each mass may bear;
And bursting in its beauty and its might
From trees and beasts and men into the Heaven's light.”

Indian Theory of Spontaneous Creation.

To sum up the whole argument, we cannot do better than give a passage from the most-neglected books.—the Puranas—and then quote the admirable remarks of Mr. M. N. Dutta, who has so very ably translated the Vishnu Puran.

Possessed with the principle of passion, the reverend Deity, Hari, wearing the form of *Brahma*, set about creation. But in the matter of creation, **He was an instrument merely; as the force resident in the things created was the principal cause.** Being ripe for development, (objects at the time of creation) desiderate nothing more. O foremost of those practising austerities! Objects attain their objectivity by virtue of their *inherent force*.

Dear reader! see how this approaches wonderfully the theory of spontaneous creation, which is accepted by the out-and-out apostles of Modern Science. The most uncompromising advocates of evolution could not outdo the Hindū sage of yore in formulating their faith in the *unknowable force*, which, *unintelligent* itself, brings about this

wonderful system of things instinct with infinite wisdom and love ! Queer, however, would the classification read,—Parasara (Hindu Sarge), Darwin, Spencer, Huxley, Haekel, Tyndall, *etc.*'

The Language of Gods and Loan Words

BY

Mr. S. W. COMARASWAMI.

(Continued from our last number.)

It is regrettable that even the Tamil Dictionary lately published under the auspices of the Madura Tamil Sangam, betrays traces of this diseased tendency to hunt for Sanskrit equivalents of Tamil words, and to derive from them unscrupulously as many Tamil names as possible. Little or no effort is made to examine carefully the laws of phonetic change governing Tamil and the other Dravidian languages, or to compare cognate words in the sister languages. But on the other hand, no pains are spared to pick out such Sanskrit words as bear some resemblance to Tamil words in form and meaning. The history of words is either left in the background, or gives place to sound.

The following are a few examples of false etymology of the above description :—

adatū (that which is unbecoming, improper or unfit) is traced to the Sanskrit *hothat*, force or violence (from *hatha*.)

adattu (impropriety or an unbecoming act, is also traced to the same Sanskrit word.

The first word is undoubtedly an abbreviation of *adātatu*, as the lexicographer himself admits. *Adatatu* is admittedly a negative form, or antonym, of *aduttatu* (that which is becoming, proper or fit) from the verb *adu* to be near, to approach, to join, to be agreeable, to be fit, to be worthy, etc.

Adattu is evidently a corruption of *adātu*, or a wrong reading of *adātatu*, the vowel-consonant *ta* (ॢ) being mistaken for the consonant *t* (ॢ).

The Tamil names for cow, *a* and *an* are alleged to be of Sanskrit origin, as shewn in the derivation of *a* in *anir* (cow urine), *appi* (cow-dung) and *an* in *anvaller* (cowherds).

This etymology is clearly in conflict with the dictum that *a* (cow), *ma* (beast) and *ko* (king) are three of the oldest Tamil words, and that the forms *an*, *man* and *kon* are only variations of the above names

with an enclitic *n*. It is curious, however, that the learned lexicographer fails to quote the alleged Sanskrit *a* and *an* under the Tamil words *a* and *an*.

The colloquial Tamil expression *amanavan* (a worthy person) is raised to the dignity of a Sanskrit name by its analysis into an alleged Sanskrit *a*, useful or worthy, and *manavan*, a man.

A more ludicrous image could not be presented to the mind than the explanation of the word *amanatu* (a worthy or useful thing) in the light of this etymological revelation. An illiterate man could certainly offer a more satisfactory explanation. With him *amana* always means useful, good or worthy, and *an* denotes a man. *Amāna* is a compound of *ām* for *akum* (that will be of use or service) and *āna* — a common adjectival termination. This term is no doubt unclassical and ungrammatical, but it is not uncommon to meet with such irregular compounds. *Potumāna* (sufficient) and *vendumāna* (requisite) are words of this class. *Anamana* (worthy) is again an irregularly formed from the Tamil verb *akiratu* as the other derivative *amana*.

Attai, the most common vehicle of thought, which the lower classes among the Tamilians daily employ in addressing their mothers, is conjectured to be a modification of the Sanskrit *atta* (mother). But the word *attal* which in form and meaning bears the same relation to *attal* as *akkal* does to *akkai*, is traced to a different and more elevated Sanskrit word, viz., *astha* (desire for, interest in). This proves how little thought has been given to etymological harmony in hunting up Sanskrit originals for Tamil words.

In view of Prof. Max Muller's derivation of the Sanskrit *matri*, Greek *meter*, Latin *mater*, English *mother*, etc. from the root *ma*, to form, make, produce, I should think it right and proper to derive the above two Tamil words, from the Tamil verb *akkiratu* or *yakkiratu* to bind, form, build, make or produce. It is interesting to note here that two of the pure Tamil names for the body *akkai* or *yakkai* and *kattu* are derived from verbs which primarily mean *building* or *fastening*, and that the Sanskrit *bandah*-bind (whence *bandhu*-kindred, maternal kinsman) has also the meaning to produce, build, make; *attal* resembles *pettal* and *inral* in make and meaning, being formed from the past tense of the verb *akhiratu*. In *attai* the suffix *ai* denotes agent.

The root *a* in *akkiratu* has probably produced *ay*, *ayi*, *aychchi* and *ayal*, all of which mean mother.

I may add here that in the opinion of some pundits who give a loose rein to their imagination, *attai* is a variation of an alleged

compound word *akattai* (*akam* + *attu* + *ai*) and means the household (*akam*) deity (*ai*). It is surprising that the latter form has found its way even into some Tamil Dictionaries.

Now in view of the shackling prejudice in favour of Sanskrit which mars the intellectual vision of even the learned, any attempt to trace the origin of a Sanskrit name to a foreign source could not but provide laughter and ridicule.

The pundits of the old school would characterise the action as silly and preposterous, and would hurl high words at the disturber of their simple faith. They hold with the *Tolkāppiya* commentator, *Senavariyār*, that Sanskrit is a 'common' language (that is, the source or feeder of all the other languages), and that words of similar sound and import found in other languages, should be set down as derivatives from the corresponding Sanskrit words.

Unmindful of the snappishness of this school of philologists, several European linguists of recognised scholarship have set forth views to the contrary, and traced many a Sanskrit word to foreign source.

The names of Dr. Gundert, Dr. Caldwell and Dr. Pope stand foremost in the list of scholars who have turned the tables on Sanskrit. Their valuable researches in the field of Dravidian philology have laid the South Indians under a debt of gratitude, and their blessed memory will be cherished in the hearts of all genuine lovers of truth and knowledge in South India. The Malayalam Dictionary of the first named, the Comparative Grammar of the second, and the translations and lexicons of the third, have paved the way to a better understanding of the Dravidian languages, and the halo of sanctity surrounding Sanskrit is gradually disappearing. But it is a regrettable fact that undue preference is sometimes given to Sanskrit even by Tamilian scholars who profess to promote the interest of their own philosophy, literature, and philology.

With regard to the indebtedness of Sanskrit to other languages, I quote below the opinions of some eminent men:—Dr. Grierson writes thus:—"The newcomers, (*i.e.* Aryans) intermarried with "them (*i.e.*, Dravido-Munda people) and adopted many of their "customs. In the matter of language they borrowed a *portion of their* "vocabulary". Vide Report on the Census of India, 1901.

Says Dr. Caldwell: "There is probably almost as large a proportion "of Dravidian words in Sanskrit as of British words in English; but "this probability has remained unnoticed; and whenever any word "was found to be the common property of the Sanskrit and of any of "the Dravidian tongues, it was at once assumed to be a Sanskrit

derivative.....
 "Sanskrit lexicographers and grammarians were not always so discriminate as their Dravidian brethren, and if any writer had happened to make use of a local or provincial word, that is, a word belonging to the vernacular of the district in which he resided(.....)
 "every such word, provided only it were found written in Sanskrit, characters, was forthwith set down in the vocabularies as Sanskrit.
 "Some words of Greek or Roman origin, such as *denarius*, *hora lepton* (in the sense of a minute of degree) and even the Greek names of the signs of the zodiac have found their way into Sanskrit. If so it may safely be concluded that a more considerable number of words belonging to the Old Dravidian vernaculars must have obtained a footing in the Sanskrit vocabularies". Vide Comparative Grammar of the Dravidian Language.

Prof. W. W. Skeat, of Cambridge, derives the Sanskrit *karpura* from the Malay *kapur* (chalk or camphor) and in reply to a private enquiry as to whether *karpura* does not come from a Sanskrit root *krip*, remarks thus:— You can always find a Sanskrit root for a word adopted into Sanskrit. Thus, when the Portuguese word *varanda* (whence English *verandah*) was taken into India, it became Sanskrit *varanda* and was identified with a real Sanskrit word with the same spelling from the root *vri*-to cover."

(To be continued).

A Dream

BY

Mr. S. H. JHABVALA, B.A.

Sleep showered on my heart her dewy dreams
 O'erweighed with thoughts of "True religion";
 Soon midst the hushed abyss as of the dawn
 I saw bright flickering lights on airy streams
 Flashing as sudden beacons of a sprite,
 (The heralds of some angel heavenly);
 And, lo! as swift as sunbeam of the sky
 First shot from saffron east with crimson light,
 A moveless angel stood in inane void
 With streaming lights behind his shiny head,
 And looks that in a heart devotion bred;
 "Observe true love, heart's purity," he plied
 "These make religion true, heart's purity
 And heavenly love. Let Mind's authority
 And not vague custom sway thy manly soul."

Belief and thought let ever go together ;
 Let blind faith hold not a supreme control
 Over thy heart, nor world thy thought-storms weather.
 All outward practice is but sham untrue,
 Believe in Reason, reason's guidance true,
 Instruct thy soul." So saying away he flew.

EDITORIAL NOTES

WHEN we do not know how to rule ourselves, we must be ruled by others.

THE liberty of a nation depends upon the obedience of individuals. The assertion of individuality by every member is likely to create a Pandemonium worse than Satan's own.

OBEDIENCE to the law, reverence to our superiors, respect for the past, contentment for the present, hope for the future, self-denial, gratefulness, truthfulness, and action without desire—these are necessary before one aspires for liberty.

PROFESSOR Lecky says: "The foundations for the prosperity of a nation is laid in pure domestic life, in commercial integrity, in a high standard of moral worth, and of public spirit, in simple habits, in courage, uprightness, and a certain soundness and moderation of judgment which springs quite as much from character as from intellect. If you would form a wise judgment of the future of a nation, observe carefully whether these qualities are increasing or decaying—observe especially what qualities count for most in public life. Is character becoming of greater or less importance an the men who obtain the highest posts in the nation men of whom in private life and irrespective of parts, competent judges to speak with genuine respect? Are they of sincere convictions, consistent lives, indisputable integrity? It is by observing this moral current that you can best cast the heroscope of a nation."

ENVY does more harm to the person who has it than to the one against whom it is directed.

IT is said that in China, degrees and titles are conferred on a person after his death. This method seems to be good.

SPINOZA said: "Do not be angry, do not deride, but understand."

A MAN said to Bishop Wilberforce, "Pray, sir, can you tell a plain man in a single sentence the way to go to heaven?" "Certainly," was the instant reply. "Turn to the right and go straight a head."

WHEN conduct of men contradicts true religion, they find refuge in rites and ceremonies.

"IT is interesting to note," says the *Christian Register*, "how fully abreast of the best modern thought and effort is the declaration of purpose put forth by Abdul Baha."

DR. SUN-YAT-SEN has resigned his office in favour of Yuan-shi-kai, who has now been elected President of the Chinese Republic. Can any Indian forget himself so far?

A STATEMENT of measures which have recently been adopted by the Bombay Government for the compulsory segregation and confinement of lepers under the authority of the Lepers' Act III of 1898, has been issued as a Press Note. The Act was applied to the Town of Bombay with effect from the 1st June 1911.

IT is very pleasing to see that in the Madras Presidency no less than 800 Co-operative Societies of different kinds have been registered already.

WE are glad that the Madras Government have appointed a Committee to consider and report on the question of moral and religious education in schools.

THE Hon'ble Mr. Upendranath Basu's Bill was after a prolonged and interesting debate rejected in the Imperial Council on the 27th February last.

WE do not think the *Arya Patrika* is justified in calling Brahmoism, a phase, an off shoot of Shemetism.

THE Bombay Government has again done Mr. F. J. Gould and the Moral Education League the honor of inviting officially its Demonstrator to spend six weeks in India early in 1913 for the purpose of giving Demonstration Moral Lessons before teachers and students. It is hoped that it will this time prove possible for Mr. Gould to accept this important mission.

THE Board of Studies of the University of Calcutta has adopted

the League's book, "Youth's Noble Path," for reading by students taking the Matriculation Examination of that University.

THE Second International Moral Education Congress is to be held at the Hague from August 22—27, 1912. The Dutch Committee, the International Executive, and the Secretaries and Committees in many countries are now active, preparing for the Second Congress, which promises to have a success not less than that of the first. The programme of papers is now complete and promises to supply an abundance of valuable material.

NOTWITHSTANDING the victories for prohibition in many parts of the United States, it is stated that there is a notable increase in the manufacture of alcoholic liquors in that country.

THE *Signs of the Times* points out that in the remarkable passage from the prophet Isaiah, viz. Isa., 49: 10-12, describing the glorious conditions of God's redeemed in the world to come, China is mentioned as giving its quota to augment the ranks of the sacred host. The commentaries of Cook, Birk and Alexander, on Isaiah are cited as authorities for identifying the *Sinim* in that passage with *China*. It is said that *Sin* or *Chin*, as the name of China, is common to the Arabic, Turkish, Syrian and Sanskrit tongues.

PROFESSOR K. SUNDARARAMIER'S speech delivered on the occasion of the 79th Anniversary of Ramakrishna Paramahansa in the Ramakrishna Home, Mylapore, contains a cheap glorification of Hindu civilization and vilification of Western civilization. This is not good.

IN the course of a letter to the *Carlylean* a Bar-at-Law writes: "Sometime ago, Madras started the Hindu Marriage Reform League. The rules were published in your paper and you remember I went at them carefully. What I then said has happened. Justice Sundara Iyer performed his daughter's marriage recently. She is about 11 years old. Well I have no quarrel with him for he is free to do what he pleases with his child. But what I do complain of is this. Suppose a reformer is idiotic enough to trust the words of high officials of the League about their sympathy, etc., and does not get his daughter married till, say, the 14th year, what is to become of him if he is excommunicated? The *Leaguers* are

orthodox Hindus in the garb of Social Reformers; so Hinduism does not trouble them. But what is to be the fate of the earnest and sincere man? And, ye gods, what a company for Dr. Lakshmipathi and Miss Tennant."

IN an exchange we read: "Religious education along with secular has been recognised by the Burma Government as not only desirable but necessary and the authorities in Burma have already provided for religious instruction—mostly Buddhist in character—in some 70 schools under public management. Christians, Hindus and Muham-madans as a rule have preferred to make their own arrangements in this respect apart from the school."

THE HON'BLE DIWAN BAHADUR R. RAGHUNATHA ROW, thinks that according to Hindu Law no marriage is complete till consum-mation takes place and that no civil rites accrue to the bride until that is celebrated with religious ceremony.

WE deeply regret to announce the death of the Maharaja of Mourbanj on the 22nd February. The late Maharaja was a Brahmo by religion and was married a second time to the third daughter of the late Keshub Chunder Sen. He was therefore a brother-in-law of the late much-lamented Maharaja of Cooch Behar. He was a man of enlightened views, strong business ability and progressive ideas. He was indeed the model Feudatory Chief of Orissa. He was loved and admired by his people and those who came in contact with him. He was much interested in the material development of India in general and his State in particular and on this account he lately went to Japan, England and other places so as to have a first-hand knowledge of the industrial conditions of those countries. Alas! all these could not be realized.

WE are glad to learn that Mr. V. G. Pradhan, of Amreli, is prepared to marry his two brothers to suitable girls from any Hindu community. His letter to the *Indian Social Reformer*, suggesting an All-India Association, is re-published elsewhere.

TWO intermarriages of importance are published in the *Indian Social Reformer*. One was the marriage of a Princess of Cooch Behar with an Englishman named Mr. Maunders, and the other was the marriage of the great-granddaughter of Raja Ram Mohan Roy with a Punjabi

gentleman, Dr. Mohanlal Dhingra, of Kashmere. The former was celebrated according to Brahmo rites and was registered under Act III of 1872. The latter is reported to have been performed according to the Vedic and Sikh rites.

FROM an exchange we learn that some priests and members of high standing in the Greek Orthodox Church in Constantinople have organised a religious society for the purification of its services and worship and the elevation of the character and life of its priests.

FROM the first Report of the "Animal Friend Society," London, founded with the object of spreading juster views with regard to animals and their treatment by circulating the "Animals' Friend and other literature, and of influencing in any way possible the education of school children on human lives, we understand that much useful work has been done in the abovesaid directions.

A CONFERENCE of the Universities of the British Empire is to be held in London on the 3rd, 4th, 5th and 6th July. The British Universities' Committee is composed of the Vice-Chancellors of all the Universities in the United Kingdom and of certain other authorities on University problems, and it is expected that all the Universities of the Empire, including, of course, those in India, will be well represented. The business to be dealt with at the Conference is of a thoroughly practical kind. On the first day Lord Rosebury will preside and the subjects for discussion will be "Specialisation among Universities" and "Inter-University arrangements for post-graduate and research students." On the second day, Lord Curzon will preside over a discussion of "The relation of Universities to technical and professional education and to education for public services," and another discussion will be devoted to "The problem of the Universities in the East in regard to their influence on character and moral ideals." On the third day Lord Rayleigh will be in the chair for a discussion of Conditions of entrance to a University," and Lord Haldane will preside over a discussion of "University Extension." On the fourth day, Lord Strachona, will preside over discussions of "A Central University Bureau" and the "Position of women in Universities." The Conference will be productive of substantial benefit to all parts of the Empire. To us in India the most important subject to be dealt with is that of the influence of Universities in the East on character and moral ideals.

THE removal of J. Krishnamurthi to England, the sudden departure of Leadbeater to Italy, the resignation of Mr. Arundale, the dismissal of Mr. Narayaniab, the father of the Coming Avatar and his demand of the surrender of the boys, seem to increase the density of the mysticism of the Theosophical Society.

WE congratulate Mr. K. C. Subramaniam Chetty, of the Tanjore District, on his return from England as a Barrister of the Middle Temple. He is the first Barrister and England-returned gentleman of the Sanaithalaivar caste whose members exist in many of the Tamil Districts of this Presidency. He joined the Madras Bar last month and we wish him every success.

Acknowledgment.

WE beg to acknowledge with thanks the receipt of the of the first Donation for this year from M. A. Arulanadam Pillay of Berhampore.

LITERARY NOTICES.

1. *Ninety Years, Young and Healthy—How and Why?* By J. M. PEEBLES, M. D., M. A., Ph. D, Peeble's Publishing Co., 519, Fayette St., Los Angeles, Cal., U. S. A.

DR. JAMES M. PEEBLES, of the United States, is one of the most remarkable characters and makers of history to-day. His ninetieth birthday fell on the 23rd March 1912. In this book he lays down the rules of health relative to pure air, drink, food, sleep and clothing, etc., which may enable a man to live easily a full century. Although some of his rules regarding food, etc., may not be universally accepted, the book contains many a useful rule for the prolongation of life. We hope it is widely read and appreciated.

2. *Social Reform Tracts*, edited by Janakiammal, Vepery, Madras.

We have seen two of these Tamil tracts and are of opinion that if widely circulated among Hindu ladies, they will pave the way for a great deal of minor Social Reforms.

3. பெண் கல்வி, *Female Education*, edited by Thayarammal. annual subscription Rs. 2-8-0.

This is a Tamil monthly magazine intended to further the cause of Female Education. We have seen several copies of the magazine

containing many useful and interesting articles. We wish it a wide circulation and great success.

4. In the fourth set of ten volumes of the Home University Library, issued by Messrs. Williams and Norgate, London, four deserve special attention. The first is *Rome* by Mr. W. Warde Fowler, M.A. Here we may read the story of how the most wonderful of historic empires was built up, what it meant for the western world and why it fell into ruin. The second volume is a masterly essay on the *History of England: a Study of Political Evolution*, by Mr. A. F. Pollard, who traces the development and interprets the character of British civilization from its foundation to the present day. The third is by Mr. A. G. Bradley and describes *Canada* of to-day. In the fourth under the title of *Peoples and Problems of India*, Sir Thomas Holderness, one of the heads of the India Office in London, reviews the geography, history, racial and social divisions, religions, economic life and government in the greatest British Dependency.

5. "*An Interpretation of India's Religious History*," by Dr. R. A. Hume, Published by Fleming H. Revell & Co. Price 3/6.

A Review by Revd. Bernard Lucas.

Hindu readers of books on Hinduism written by Western writers have often just cause to complain of the lack of a fair appreciation of the merits of India's contribution to the religious thought and life of the world. This is, perhaps, more frequently the case, or at least was the case, when the writers were missionaries. The present volume by Dr. Hume is a marked exception in this respect, and Hindu readers cannot fail to be impressed with the tender sympathy which characterises the book from beginning to end. The sympathetic attitude of the author is not a mere sentiment; it is based upon a strong conviction which he fearlessly confesses that Hindu religion like all religions must be attributed to the inspiration and nurture of the Divine Spirit. He reviews, therefore, the religious history of India with a keen eye and a sympathetic heart, in order that he may trace the guiding and correcting presence of God, and that he may note the special character of the revelation of God which has come to the world through the distinctive nature of the Hindu soul. Dr. Hume, however, is not amongst those whose appreciation is without a true discrimination between the heavenly treasure and the earthen vessel. He does not forget that in every religion, though the inspiration is from God, the formulation and the realisation are by men.

In the first two chapters he gives a clear and vigorous outline of

the religious history of India, in which, under the guidance of the soundest critical investigation of India's records, he shows how four great characteristics of religious history, viz:—progress, arrest, degeneration, and reform,—manifest themselves over and over again in Hinduism, as they have done in more or less degree in other religions. The Hindu reader will find that Dr. Hume gives full credit to the inspiration of all the great names to be found in the religious history of India, and frankly avows his belief in their Divine inspiration and guidance. These two chapters are well worthy of study and should form a very healthy and necessary corrective of that indiscriminate glorifying of the past which seems to be a kind of atmospheric influence from which few Hindu writers are able to escape.

In the third chapter an analysis of some fundamentals of Hinduism is given, characterised, however, by the same sympathy and appreciation which is so noticeable a feature of the book. Dr. Hume points out what he considers to be grave defects in Hinduism, but he does so in no carping spirit. The defects are such as appeal to deeply religious nature, and have manifested themselves in the religious history of India itself. In the fourth chapter called, "The greatness and weakness of Hinduism," there is the same just appreciation of the one and tender sympathy with the other. The last chapter deals with India's preparation for the Christ and the Christ's power to meet that preparation.

This final chapter is distinctively the writing of a missionary, but a missionary of the modern type. That a marked change has come over the attitude of missionaries in regard to the evangelisation of India is undoubtedly true and needs to be frankly avowed. The modern missionary realises that the Divine Spirit has been at work in India all through the ages, and that a work of preparation has been going on which he must be quick to recognise and keen to appreciate, lest he should unconsciously be working against instead of co-operating with God. He feels that the religious thought and life of India are of a distinct type, and that that type is the work of the Divine Spirit, evolved for the enrichment of the whole world. The slow progress which Christianity has made in India, judged by mere numerical accessions, stands revealed in a new light. It is not the work of the Devil, as has too often been supposed, but must rather be looked at as the Divine Spirit conserving his own work in order that the whole of humanity may benefit. The type of religious thought and life which India, under the guidance of the Spirit, has evolved, is far too precious to be lost. It is a valuable contribution to the religious thought and life of the

world. The modern missionary therefore has altered his attitude to the question of India's acceptance of Christianity, as that Christianity has thus far been perceived and realised, and he looks forward with eager anticipation to India's contribution to the truer understanding and fuller realisation of the Gospel of Jesus Christ. That India will accept Christianity may be doubtful, but that she is daily and yearly accepting the Christ in larger and fuller measure is a fact which is becoming more and more evident as the years go by. There is a great future before the Hindu religious leader who while by no means turning his back upon India's past, recognises that she has a more glorious future before her, and opens his heart to the influence of that same Divine Spirit "which spake times past unto the fathers through the prophets by divers portions and in divers ways, and is in these days speaking unto us in a Son." It is revelation in the Christ to which Dr. Hume calls India's attention in the last chapter, and shows how India's past has been a preparation of her heart to receive the Christ, and how the Christ is able to satisfy the religious soul of India as she has never yet been satisfied. On this subject the author writes with all the glow and enthusiasm of one who having been born in India and laboured for the good of India for thirty-six years has learned to love the land of his birth and his brother Indians with a passionateness which should commend his work to all thoughtful Hindus.

TOPICS FROM PERIODICALS

Has Man Soul?

BY

Mr. J. IRVINE PRESSLIE

(Continued from our last number)

Man is a soul thinking by means of a brain and wrapped up, for some inscrutable reason, in an absurd physical body.

Everyone has heard of the great chemical discovery of the indestructibility of matter. A few years ago people imagined that if they burnt a thing it was actually destroyed—that it had passed out of the universe. But now we have learnt that nothing *can* be destroyed—that when a thing is burnt it is merely changed into a different form; turned, perhaps, into carbonic acid gas, which we cannot see but can yet use in experiments; and into other things. Our own dead bodies will be still and always in the Universe—growing as grass or singing as birds, perhaps. It was a recognition of this chemical fact that made the poet say:

"Imperial Cæsar, dead and turned to clay,
May stop a hole to keep the wind away."

If, then, such a thing as matter cannot be destroyed, how can we suppose that spirit or soul can be destroyed? If matter cannot be destroyed—and we know that this is a fact—there is no meaning in the word destruction, in the sense of supposing that a thing can pass out of existence and be no more. The most that things can do is to change their form.

Man, then, is a spirit or soul inhabiting a body. This fact has been dimly sought after and partially grasped by Christianity. But Christians have vulgarised the conception by speaking of a soul as a thing a man has *got* as if it were a thing he could put in his pocket, or a thing he might possibly not have possessed. They have scarcely yet come to see that men are actually spirits, embodied here. The Brahmins were the first to recognise this fact. Not being Jews, they used the word "Brahman," with the very same meaning as Christians use the word "Souls." Brahman is their name for spirit, and every man they regarded as a little puff, so to speak, of Brahman or spirit.

The Philosopher Descartes made a notable effort to analyse himself. He started by doubting everything, in order to avoid grounding his conclusions on any false assumptions. He even doubted his own existence, asked himself, "How do I know that there is any such person as I?" His reply has become the most famous sentence in European philosophy. It is, "Cogito, ergo sum," or "I think, therefore I am."

But what is this "I" that thinks? The body does not think. The brain does not think, by itself, or it would be always thinking. It is always thinking while we are in it. But when we go out of it, as in sleep or in death, it would not appear that this mass of grey matter inside our heads continued to think by itself. It only thinks that there is an "I" to think by means of it, just as a piano will not play a tune by itself, though the notes are all there ready.

Man, then, is a spirit, thinking by means of a brain and walking about by means of a body.

It is this spirit that the philosopher Kant calls the "Thing-in-itself". It is important to remember this. And it is the same spirit, which Kant calls the "Thing-in-itself," that Schopenhauer calls the "Will."

Some plain facts about famines in India.

(From the Journal of the East India Association.)

It has been stated and repeated by newspapers and agitators that "the famines which have desolated India within the past quarter of the nineteenth century are unexampled in their extent and intensity in the history of ancient or modern times."

The Shanti Parva of the Mahabharata describes a famine of twelve years' duration! Mr. Srinivasa Raghava Aiyangar says: "The Ramayana mentions a severe and prolonged drought which occurred in Northern India." According to the Orissa legends, severe famines occurred between A.D. 1107 and 1143. The memory of a twelve years' famine "Dvadasavarsha Panjam" lives in tradition in Southern India. But if the accounts of "Universal Empire" are, as they have been shown to be, poetical creations, it is possible that famines mentioned may be poetical creations too. It may be so. We will quote what Mr. S. M. Mitra writes of famines in Akbar's reign. It is admitted by everyone that Akbar's reign was the best in the

Mohammedan period of Indian history. Let us see how the great Akbar fared as regards famine. Three great famines desolated the country during the reign. The Mohammedan historian wrote: "Men could not find corn; they were driven to the extremity of eating each other, and some formed themselves into parties to *carry off lone individuals for their food* . . . at the time of famine and distress parents were allowed to sell their children."

In the forty-second year of Akbar's reign, A.D. 1596, "a fearful famine raged continuously for three or four years throughout the whole of Hindustan. A kind of plague also added to the horrors of this period, and depopulated whole cities, to say nothing of hamlets and villages. In consequence of the dearth of grain, and the necessities of ravenous hunger, human flesh was eaten. The streets and roads were blocked with dead bodies, and no provision could be made for their removal."

After reading the above, can it be truly asserted that the "recent famines were unexampled in their extent and intensity in the history of ancient or modern times"?

In 1570 there was a terrible famine on the West Coast.

In 1648, in the Coimbatore District, a great number died.

In 1659 there was another, and in one small tract amongst the Christians alone 10,000 perished.

In 1709 there was a prolonged drought of several years.

In 1733 there was a famine in the Chingleput District.

In 1780 one over the whole of the Carnatic.

From 1789 to 1792 there was a terrible famine in the Northern Sirkars, and the people died in thousands.

If we knew more of the past history of India we should find that seasons of scanty rainfall have *perpetually recurred* as they are now recurring in the natural order of things which man's will cannot alter.

How did Hindus and Mohammedans deal with famines?

It is not too much to say that little or nothing was done. The rulers apparently saw no necessity for attempting to save life, and left people to themselves.

Now famine is recognized as one of the most difficult problems with which Government has to deal. A hundred years ago it was looked upon as a visitation of God, utterly beyond the control of man; the people perished by millions; *the want of roads, cattle, and railways* made it impossible to supply them with food. Now a famine code has been drawn up for the guidance of officials, relief works are instituted in distressed localities as soon as scarcity is declared, and every effort is made to support life and relieve distress. Many Government officials, both European and Indian, have died at their post struggling to help the people. My husband was one of the famine officers in 1876 and 1877 in the Ceded Districts, and with him I saw what was done to relieve suffering and hunger. We visited daily the great famine camps in his taluk, and saw the oldest and the youngest and those too weak to work being fed three times a day, and the able-bodied being given work and wages. If there had been more railroads in those days fewer people would have died. Railroads are essential for the distribution of food in famine times. In times of drought and famine bullocks die from want of fodder, and though there may be plenty of food in Madras and on the coast generally, there is no means of getting it carried inland without railways.



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Some Select Opinions about the "New Reformer."

The Hon'ble Mr. S. H. Butler, Member for Education, Government of India:—Mr. M. Sharp, Joint Secretary to the Government of India, writes: "Mr. Butler has perused some of the issues of the "New Reformer" with interest and thinks the paper will be useful. . . . We shall be glad to subscribe for a copy of the "New Reformer" for use in this office.

His Excellency the Right Hon'ble Sir George Sydenham Clarke, G.C.M.G., G.C.I.E., Governor of Bombay:—

His Excellency will be glad to subscribe to the "New Reformer," which he thinks is a thoughtful periodical well calculated to do good.

L. ROBERTSON, *Private Secretary.*

Col. Sir J. R. Dunlop Smith, K.C.S.I.:—It seems to be doing a great deal of good.

His Honour Sir John Hewett, K.C.S.I., Lieut.-Governor of United Provinces:—

I am desired to say that His Honour the Lieutenant-Governor has read the copy of the "New Reformer", which you have forwarded for his perusal, with interest, and sympathizes with the objects aimed at by you.

Private Secretary.

Count Leo Tolstoy:—The aim of your work, as you put it in your letter, is the highest that can be pursued by man's activity.

The Right Hon'ble Lord Avebury, P.C., F.R.S., D.C.L., LL.D., D.L.:—It is written in the true spirit of religion, and I wish you success.

Sir William Lee-Warner, K.C.S.I.:—I admire your enterprise and your work.

Edward Carpenter, Sheffield, England:—It seems a useful little paper.

Rev. Charles Yoysey, B.A., London:—Your Admirable Monthly Magazine.—

A. E. Castle Stuart Stuart, M.C.S.:—I should say that the "New Reformer" should have a very useful future before it.

Hon'ble Mr. Justice D. D. Davar, Bombay:—You may put my name as a subscriber, and if the "New Reformer" continues to be what it promises, it will be an extremely useful publication.

Babu Sasepada Bannerje:—Your "Reformer" is doing great good.

Sir Jamsetji Jijibhoy, Barr., Bombay, has found it interesting.

Mrs. Sarojini Naidu:—I am sure you will win the hearty sympathy and support of all true-hearted men who are deeply interested in matters of national reform. May every success crown your noble aims.

The "Ceylon Standard":—Paving the way for the reformation so much desired by high-souled, thoughtful people.

'Siddhanta Deepika':—We know the Editor to be a man of great earnestness and power.

Yivekanandam —The Editor is one who pleased His Royal Highness the Prince of Wales with his English poem.

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The New Reformer

"Oh, if you could dethrone that Brute-God Mammon and put a Spirit-God in his place!"—*Carlyle*.

Man is his own star, and the soul that can
Render an honest and a perfect man
Commands all light, all influence, all fate,
Nothing to him falls early or too late;
Our acts our angels are, or good or ill,
Our fatal shadows that walk by us still—

Beaumont and Fletcher.

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THE "NEW REFORMER"

D. GOPAUL CHETTY, Editor.

The NEW REFORMER is a Monthly Magazine devoted to the reform of Religious, Social, Economic, Political, and other matters. It will chiefly endeavour to root out those selfish and false desires which now estrange men one from the other, and establish in their place Reason, Justice, and Love as the mainspring of all human actions. In other words, it will strongly protest against the moral deadness of the world.

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SACRIFICE

BY

THE EDITOR

OF the various means employed by the ancients to please the Gods and obtain happiness in this world and in the world to come, sacrifice was one. The Vedic Aryans attached great importance to it. It was considered as the potent remedy for all evils—the panacea for all distempers. Sacrifice offered according to the true way has been held in the Rik, Yajas, and Saman, to be the good ferrying boat or raft by which we may escape from sin. The first act performed by Manu on his descent from the ark, after the deluge, was Sacrifice. By Sacrifice the Gods created all things and by it they became immortal.

The sacrifices of the earliest Vedic ritual were much simpler than those of the later ceremonial. With the rise and growth of priesthood, they were developed to a greater extent. The ancient division of sacrifices, appears to have been into three classes:—*Haviryajnas*, meat offerings; 2 *Pasuyajnas*, animal offerings; 3 *Somayajnas*, soma offerings. Later on came the *Pakayajnas*, offerings of cakes, fruits etc., *Rajasuya*, the consecration of a universal king, *Asvamedha*, the sacrifice of a horse, the *Purushamedha*, the sacrifice of a man, the *Sarvamedha*, the “all sacrifice” and a thousand other varieties of sacrifices. The Jews had a sacrifice corresponding to the *Somayajnas*. The Soma cultus is also referred to in the Iranian *Zendavesta*. The Scythians of Central Asia had a sacrifice corresponding to *Asvamedha*. There was a

great day in the Jewish religious year, called the Day of Atonement when a special ritual was gone through and special offerings made to God on account of the sins of the people as a whole. Primitive religious sacrifice among Semitic peoples appears to have been mainly of a joyous character. Worship and Sacrifice went hand in hand. The worshippers were accustomed to offer to the gods sacrifices of everything which the votaries themselves valued, the fruits of the earth, their material possessions, their flocks and herds, the prisoners they had taken in war and occasionally even the children of their own body. It was on solemn and great occasions that terrible kinds of sacrifice were offered.

Human sacrifices though regarded with horror were practised in ancient times by nearly all the nations. Prof. Max Muller in his *History of Sanskrit Literature* says: "The story of Sunasepha shows that the ancient Brahmins were familiar with the idea of human sacrifices and that men who were supposed to belong to that caste of Brahmins were ready to sacrifice and sell their sons for that purpose." The Egyptians believed that their calamities would be arrested by offering sacrifices. The Greeks sacrificed innocent children and virgins for the same purpose. The Kelts believed they could secure the favour of the Gods by human sacrifices. That the practice is also known to the patriarchal era is evident from the command given to Abraham to offer his son. There is also a reference to human sacrifices which the Israelites practiced: "Wherewith shall I come before the Lord and bow myself before the Most High God? Shall I come before him with burnt offerings of calves a year old? Will the Lord be pleased with thousands of rams or ten thousands of rivers of oil? Shall I give my first born for my transgression, the fruit of my body for the sin of my soul?" The vow of Jephtha and the offering of children to Molech indicate the same practice.

The consciousness of sin and the loss caused by it naturally compelled man to do something to expiate sin and to repair the ruin it had caused. The ancients thought that they could propitiate the gods by offering to them what was most precious. Man therefore originally sacrificed himself to appease the just anger of the gods, Next we find the substitution of a son, next any human being, next any animal. But the notion that man

could pacify the Creator by the sacrifice of material possessions however valuable, is wrong. To identify the person offering the sacrifice with the sacrifice and to suppose his sins to pass on directly to the victim is absurd. Therefore the sages of the Upanishads declared these sacrifices useless and Buddha protested against them and issued His Command, "Thou shalt not take away any life," and the Bible said: "For it is not possible that the blood of bulls and of goats should take away sins." Heb. X-4.

The Bible explains the sacrifices as symbols of the sacrifice of Christ. They are said to be reminders to men of sin and the punishment of spiritual death due to it. Traces of this original symbolical meaning have been discovered in the literature of the Veda. The idea of the self-sacrifice, of *Prajapathi*, the Lord and Savior of Creation, is found in all the three great Vedas, Rik, Yajas, and Saman, in Samhitas, Brahmanas, Aranyakas, and Upanishads. The Divine Purusha who gave himself up as a sacrifice for the Devas, had, it is said, desired and got a mortal body, fit for sacrifice, and himself became half mortal and half immortal. Rig. X. 90. This has been pointed out by the late Revd. Dr. Krishna Mohan Bannerjea to coincide with the Biblical description of Christ as God and man, mortal and immortal who for man's redemption became incarnate and suffered death upon the cross as a Sacrifice for sin.

In the Semitic religious sacrifice there was the idea of community of life between the worshipper and God. A further idea was that of the solidarity of the individual with the community as a whole.

True sacrifice is spiritual and not material only. Separation from things is quite different from attachment to things. A millionaire might easily give away a large sum of money and a million of goats as Sacrifice. But his heart might still be sinful. It is the sacrifice of the desires of the heart that has to be made. The 51st Psalm says: "Thou desirest not sacrifice, else would I give it. Thou delightest not in burnt offering. The sacrifices of God are a broken spirit. A broken and contrite heart, Oh God, thou wilt not despise". The prophet Micah (Chap. VI, 6) in answer to a query concerning the value of sacrifice says: "He

hath showed thee, Oh, man, what is good. And what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God" Here we have a Declaration in unmistakable terms that to *worship God properly, the worshipper must treat his fellowmen properly.*

A selfish life is a sin against God. He therefore demands the sacrifice of all other loves if they prevent the lover from loving him. Christ said: "He that loveth father or mother more than me is not worthy of me". "He that saveth his life shall lose it and he that loseth his life for my sake shall find it" (Math 10-37).

True sacrifice lies in consecrating our soul, body and mind to the Will of God, making our will subordinate to His and His Will the motive of each purpose and act and doing all things to His Glory. A man doing this truly dies to self and therefore God lives in him and he becomes holy.

This is the true sacrifice that should prevail among men.

Facts Versus Opinions.

BY

COL. T. F. DOWDEN.

Mr. Tara Chund Roy, in his article "Opulence and Indigence" quotes an American writer as saying that "the irrational distribution of Wealth is the darkest stigma upon the glittering veneer of modern Civilisation." Again he remarks:—"it is a question whether the time has not arrived for some legitimate compromise between growing opulence of the few, and the increasing misery of the many".

Sentiments like the above probably have their origin in the sympathy of the rich and the educated, or in the envy of the poor and ignorant. Put forward without reference to the causes which affect the question, we are not convinced that the conditions described really exist, or that they constitute an evil.

For instance it is not clear, that there is any connection in the way of Cause and Effect, which would account for the growing opulence of the few, resulting in the increasing misery of the many.

It is possible and likely, that the opulent few, may pity the lower standard of living the poor are compelled to adopt, and express themselves accordingly. There are doubtless many amongst the poor who

would gladly exchange places with the Rich. But in all times there have been rich and poor, and Christ has shown that there is room for both on earth if they understand.

The normal condition of the masses everywhere is to live up to the economical possibility of food supply, comforts, and even luxuries. These are limited to the Individual by the pressure of the mass to share in the national production. And the share coming to the member of a family depends on the number in the family, and the earning of the head of it.

The only recognised position of the individual in the social system of the World is that which he makes for himself by good work done for the World. More than this, the Apostle Paul says "If any would not work, neither should he eat".

A man's worth then, to himself and society is the 'Work' he can do. And its value the proportion he does of the whole required by the World.

The value of wealth to its possessor is, the power it has to command services. But this power would not exist, but for the desire or need of others to possess it. The temptation to appropriate wealth by stealth, force or fraud, is not confined to the Individual. Collective action is taken to secure the attainment of benefits even at the expense of the neighbours, and the pressure of populations leads to wars to secure the means of existence. The continued possession of wealth is only to be secured therefore, either by Force, or Agreement. Modern Civilisation works on both lines, with a view to protecting the workers and producing wealth.

Then what is wealth, and how is it produced? And what title has the Individual to hold it under the protection of the Community?

Material wealth is simply the difference between Production and Consumption, the result of Thrift, and controlled Desire.

Accumulated savings enable a man to employ others, and used with wisdom and skill for the Public benefit this frequently leads to an increase of the accumulations. Success in work of this kind depends on the knowledge of the World and its requirements, and the conditions of organised effort by which they can most economically and efficiently be met. But success is not assured, for the conditions of supply and demand are at all times imperfectly known, the ability of all employers is not always the same, while competition has to be reckoned with. The Risk undertaken by employers of losing their savings is entirely their own, and is greatly increased by failure of Labour to co-operate;

no wonder business is slack when confidence is waning, and loyalty to 'the Work' is at a discount!

The even distribution of wealth theory, which at the present time is causing all the trouble in Industrial circles, means that Employer's profits which are not always assured, should be equally shared by the employes, without their sharing the losses, when they occur. The employes disappear with the completion of their job, or at their pleasure while it is in progress, or actively combine to prevent the work going on at all!

Profits wholly distributed and consumed, would leave nothing to go on with; a field could not be sown with the seed corn already eaten up.

Labour supported by some body's savings while work of Public utility is being carried out, has done no more or less than replace the savings consumed, in a form which the employer thinks will recoup him for his outlay. Then where do we perceive in this, any reasonable objection to the employer's Profits if they accrue, being secured to him? But it is only a partial view of the employer's position to conclude that his profits are consumed by him, or buried in the ground, as they are in India.

The value of wealth is only fully realised when it is being parted with, in return for work or services. Thus the profits of one season or venture are immediately employed if possible in producing profits in the next. Labour gets in due course the whole produce of the Land and the Industries, but not immediately from the particular field or factory. Nor does the labour of one country get gratuitously the profits due to the enterprise and labour of another.

The action of the enterprise of the West on the East is, to stimulate enterprise and labour to exertion to produce something to exchange for commodities it wishes to possess. Is there any thing in this process to produce 'increasing misery' of the many? As a matter of fact, the savings of the West are liberally poured into the Desert places of the East to provide Public benefits, which may enable the products of Agriculture and Industry to be exchanged internationally. Is the employment incidental to this policy a source of 'increasing misery' to the East?

Doubtless the misunderstanding about the nature and function of Wealth, and its distribution and flow, arises from the obscurity consequent on the organised system of Co-operation, National and International which replaces the Individual effort of a single Employer and his particular body of Workmen.

Thus in the National Workshop, the Banks hold the entire savings of the People. The Financiers and trade experts willing to take risks and trusted by the Banks take the lead in directing the profit earning energies of the country into useful channels. It only wants tried ability and integrity in a would-be employer, to be trusted with a loan for specific works; he need have no savings of his own at all equal to the cost of the works.

Wherever activity prevails and wealth accumulates people are attracted, in the hope of sharing in the prosperity. It is a matter for small wonder, that the number of these always exceeds the possibility of employing them profitably. But the wealth is not a cause of their poverty; in a considerable degree it alleviates it, through the charitable institutions which are created by wealth.

The continued existence of Man on the Earth depends on his successful co-operation with God in the direction and conduct of Work. He has been furnished with limited powers for the purpose, and the Religious Teachers have given the instruction necessary to make the Individual efficient for Co-operation with the Neighbour. A correct understanding of the conditions of his 'Being' guards a man against the Errors which mar his Health and Efficiency.

But survival is not dependent on a man's avoidance of personal Error alone, but also on successful combat against the forces acting against him, directed by the Sins of the World! The Great-Buddha showed that the worst of these was the Sin of 'Ignorance'. He evidently credited Humanity with the Desire to do Good, and to act on it if there was a choice.

Christ said:—"Take no thought saying What shall we eat? or What shall we drink? or Wherewithal shall we be clothed. But seek ye first the Kingdom of God, and His Righteousness: and all these things shall be added to you."

There are no divergent interests between the Rich and Poor, or Employer and Employed, in a free country. But much Ignorance may be made up for, by a little Faith in the power of Good ultimately prevailing. There is a mysterious element of Sympathy in the composition of Humanity which supports the Individual under suffering and tenders him relief. It is evidently the action of this mysterious power, that explains Christ's teaching, and demonstrates the practical side of our Faith in God.

It seems therefore reasonable to distrust doctrines the value of which is considered to reside in the wickedness of some body of persons, being exposed. What is of real value is to have the facts, which

produce the phenomena, so that we may bring Reason to bear on them, and take well considered action if necessary, to alter our course, and change our system of working.

Higher Thought

BY

Captain J W PETAVEL, LATE R.E.

Nothing is more remarkable at the present time than the spread of the idea called the Higher Thought, a word which is used to designate the cult of thinking of good because thought has creative power, and if we think good, things will be well whereas if we think evil, things will be wrong.

Higher Thought seems to have got to a fundamental truth, that science is now supporting in a very remarkable manner. Thought is indeed the creative power and that power resides in the individual as well as in the spirit of the universe we call God. All this teaching, agrees very clearly with the teaching of Christianity and indeed of all religions which have taught that man is made in the image of God. God is the supreme Creator and man in his own sphere creates also.

The most remarkable in the sense of being the most popular New Thought movement is that known as Christian Science. Christian Science like many other pioneer movement, is considered by some to have been too much formalised perhaps, or at all events to have been narrowed under the influence of certain leaders, so that various Higher Thought schools have sprung up distinct from Christian Science, but the central idea they all teach is the same: namely, that our thought creates, the only difference between the different schools of Higher Thought being that one school, the essentially religious school, believes in the power of thought in unison with and as part of the great Thought of God whilst the other, the comparatively secular says more of the power of the individual as an individual.

It is very remarkable that this Higher Thought idea, from permeating philosophy and religion, has got to influence such things even as strength and beauty culture. Sadow the great teacher of physical culture insists very strongly on the need not only of going through certain movements in order to develop muscle, but of concentrating one's thought and will-power upon those muscles. Specialists of beauty culture tell their clientele (I was thinking of saying their victims, but perhaps that could be too cynical!) that, in order to have beauty, they

must not only smear their faces with a particular kind of mixture they sell (at some tremendous price), but must concentrate their thoughts on the idea of becoming beautiful. We may have doubt as to the value of these but they seem to have struck a true idea of the Higher Thought Teaching they gave out together with their concoctions.

Of course we know also that any philosophic idea is true within certain limits. The ordinary man knows quite well that if he goes for two months without food, he might think even so diligently that all would be well but that would not prevent his becoming a wreck by the end of the time if indeed he were still alive. So long as we live in this body we are tied to material conditions and whatever influence thought may have.

The question each man will ask is what is the extent to which this doctrine as regards himself, and whether it is true to an appreciable extent. When asking ourselves this question it is very interesting indeed to learn a lesson given us by sociology.

Here in England we see a vast portion of the population living in dismal and unhealthy surroundings, the children foredoomed to physical deterioration, grown up people driven by their surroundings to drink; we see unemployment and all the misery and demoralization that it gives rise to and they seem to result from the material conditions which for the present we cannot change.

If we were to ask our statesman why these things go on, they would say that they have only a certain amount of money to spend on the public good and it is far from sufficient to alter our town or to do much for the relief of unemployment.

There is no doubt that the vast majority would accept such an answer as final and consider that there is a material obstacle to our changing those things. Some of us, however, who have a more enquiring mind, might be inclined to question instead of accepting this answer. If we did that, we should not be long before we realised that rebuilding our towns, so far from being expensive would be exceedingly profitable; that the saving it would give rise to would infinitely exceed the expenditure. They would see also that the people who are unemployed producing for their own and each other's use and so be saved entirely from destitution.

These evils continue to exist for one reason and one reason only, and that is that people have made up their minds that they cannot be cured for the moment, and *thinking them inevitable they by that fact alone make them endure.*

What is needed is faith to make the country think right, to make

it see that these evils are unnecessary, and immediately they could be removed not only at the cost of no sacrifice but with absolute gain to the nation.

It is profoundly interesting and instructive to realise such facts as these, for then we begin to say to ourselves, very likely it is a proper understanding to remove these evil towns and remove social evils, if really the material obstacle is nothing, it may be the same in connection with other ills if only we know it and we get some idea of the likelihood of the truth of this great doctrine of Higher Thought which is now fascinating so many minds.

The Treasures of the Snow

BY

MISS MAE DRAHOUZAL, WIS., U.S.A.

Beautiful white snow flowers
Whose treasures none can know
Save those who've learned life's lessons
Through bitter pain and woe.
For snow is only frozen joy,
Love crystallized by frost;
Like chips of marble falling,
From God's own chisel tossed.

When that gives us keenest joy
Meets some cold wave of woe,
'Tis turned to deepest suffering,
As only he can know
Whose joys the chilling air has caught
And frozen on their way;
Who driven in by storms has learned
To labor and to pray.

What snow brings to the reaper,
Deep trouble brings to those
Who find that even deserts
Can blossom as the rose.
What is the golden harvest
But snow flakes turned to life?
What are life's richest blessings
But victories through strife?

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'Tis winter helps us understand
 That trouble has its place;
 What drives man in upon himself
 Is helpful to the race.
 'Tis then the mightiest chords are struck
 That hearts of men e'er swayed;
 The story of the soul is penned
 The sweetest music played.

To those who've labored and who've gained
 Through Christ a life within,
 The birds of Spring shall carol songs
 Of a heaven free from sin,
 From snow and cold and suffering,
 A life of peace and rest;
 When God's love makes our troubles clear
 And His way proves the best.

 Mind Limitless

BY

MRS. M. EVALYN DAVIS, LOS ANGELES, CAL.

The power of the mind, as a subject for contemplation, opens wide to man, a boundless field for study. If man can realize that the mind is a *limitless* power, *that* realization, will prove to man, the existence of the INFINITE.

The mind of man, is in a continuous state of unfoldment and knows no halting place, no downward, or backward step.

Eternity spreads out before the mind of man, a changeless, ceaseless, open highway of knowledge. It is eternal progression. *Think* of it. Progression and unfoldment of the REAL man, the MIND man, *forever*.

Man may seemingly stagnate and hold these powers in abeyance to ignorance and ill, but these hours of stagnation and willful indolence, all go to make up the hours of kindergarten work of the mind that is necessary for each soul to have as experience lessons.

Jesus came teaching of the power of the mind; he came to awaken man from his sleep of *ignorance*. He demonstrated *mind as power*, in *every* instance of his working career, on earth. He even went so far as to prove that his mind could control his physical body, at the hour of

his crucifixion. He plainly said, "No man taketh my life from me; I lay it down of myself and take it up of myself"; again, he said, "The things I do, ye shall also do".

He gave these manifestations of the *mind*,—which is the *highest* rate of vibrations, over the *body*, which is of a less rate of vibration, to teach man of the *power of the mind*.

Every thought you think, *registers*; either in your body or in your environments and the only way you can change your physical conditions, if they are not harmonious, is to *change your mind* and get in line with perfect thoughts, beautiful thoughts, and harmonious thoughts, as quickly as possible.

Through the power of the mind, *wonderful* creations have been made manifest, in the years past. Electricity, always present but hitherto an unknown power, is *now* used in numerous ways, greatly to the advantage of mankind and is a common factor in our daily field of commerce.

Innumerable are the inventions which are the result of the intelligence of man. There are minds, so *highly evolved* in *consciousness*, that they can see and hear, and commune with, the *invisible* powers of the *spirit* realm.

Jesus communed consciously with those of the invisible realm, and all, through his *own* soul or mind unfoldment. His mind was so at-one with the universal intelligence, which is the intelligence of man, that he could read the minds of those around him. It made no difference to him whether they were *in*, or *out* of the body.

If his subject that he addressed, had passed out of the body and he wished him to return and again inhabit the earthly tabernacle, he simply appealed to the *mind* of his subject and commanded its return to the physical body.

This proves conclusively, that Jesus understood that MIND was the POWER, with which he *must* work. He recognized *mind* as the *soul*, as the *real* man; and that the *real* man, or the *mind* man, was *boundless, limitless, infinite*.

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Self-denial

BY

MR. JOSHIPARA V. PRASAD, B.A.

Science, Morality and Religion

Are God and nature, then, at strife
 That nature lends such evil dreams?
 What hope of answer or redress?
 Behind the evil, behind the veil!!!

How wondrous is the progress of science? In the twinkle of an eye, we have before us a tongueless machine that talks, and a featherless biped that flies! A tiny steam-ship sweetly plays on the heaving bosom of the rolling deep. A small pair of ocular organs surveys with unutterable delight the starry heavens above. There is no *terra incognita* to an astronomer and a geologist. The former struggles himself successfully against the infinite space of the metaphysician; the latter elbows out his way through the eternity of time. The transcendentalism of time and space on which the metaphysician almost wastes his energies comes within the awful clutch of the scientist at least for all practical purposes. To him there is no past that is dead; no future that is blank; no atom that is not knowable; no world that is not visible. The inscrutable economy of Nature enables him to find out in the obscurest corner of the universe something that reveals the deepest possible mysteries. The large heartedness of Nature preserving in things evil the soul of good extends to him the immortal hope of his brightest dreams to be realised in future. The atom swells itself with delight to see in its tiniest being the most intricate machinery arranged by a hand unknown through the beautiful microscope. The twinkling star, far, far away in the sky runs down as it were to unfold its charms to the warm devotee eying through a delicate telescope! To sketch out the merest outline of what science has done for us in a brief period of years that we may count on our fingers is perhaps the work of an age. No pen at the same time is so able and exhaustive as to describe in full the enormous resources comforts and conveniences that applied science has placed at the disposal of humanity.

"Stop" we almost hear a heavyheaded septagenarian saying, stop! your science is all good you talk so well indeed about the comforts and conveniences that the whole world derives on account of the increasing progress of science. You talk about your dentists and oculists and

exclaim with delight "What a boon to the diseased? you point to your microscopes and telescopes and a number of other dreadful sounding "scopes" and with rapturous delight exclaim "What an infinite source of joy to the energetic? But, alas, you uncritical youths are blinded, say, by the very excess of light your science is a death below to our morality. Your comforts and conveniences suck away the very life—blood of the human soul. They are mere weeds that overgrow and come seriously in the way of the beautiful growth of the green little plants of virtues, seeds whereof were sown so laboriously by our memorable forefathers; they are heaps of rubbish that block up the free current of morality that originated in the hearts of our ancestors; they are moths that eat away the spiritual pages in the volume of the human heart that were so beautifully filled in letters of gold by the innocent men of the past. The very advance of your applied sciences in every walk of life points to the undisputed fact of the human miseries having correspondingly increased, and the human propensities for the pleasures of life being unpardonably developed. Your science is making the world dull and prosaic; aye, is productive of cold selfishness in so much as it is destructive of the deep rooted principles of altruism. For what do your Darwins and Spencers and Haeckels say? They say nothing less than that man is but a link in an ever increasing chain of creation; that he differs from the ape in nothing more than the heaviness of the brain increased by an ounce or two, that the theories about his being the centre of creation and about his being created first in the image of God are all false, in short that there is no need whatsoever, of aye there is no truth in regarding man as the supreme being, a go-between with mother-nature on the one side and father-God on the other, a master of the inorganic world, a favoured creature of Providence. They regard man, according to their definition of evolution, as nothing else than a more heterogeneous, a more indefinite and at the same time a more unified being than the long-eared sylvan quadruped that delights his own distant progeny by his frolicsome tricks. What a degrading conception of man! Is it not tantamount to saying that all morality is a talk and that man may conduct himself with the utmost possible indulgence and may have for his main aim nothing more than that he should—guided by his own rational faculty which fortunately science does not deprive him of—follow that line which would afford him the greatest possible amount of pleasure involving little or no possibility of pain? Is this not a purley selfish morality, if morality it may be called! Is

this not brutalising man? Woe to such science! We want not to be told that we are rational brutes. We want to be told that we are imperfect angels. We want not to be benumbed with your stiffening science. We want to be warned by the fiery flow of religion."

And with the short but awful phrase "religion in danger" comes forward his brother—theologian in a long robe which hardly hides his inner soul. "Your science", he seems to say, "is fatal to faith, to religion which ought to be the fountain spring of every man's life and at which every thirsty man should drink his fill in order to avoid being intoxicated with the liquor of wordly life "you rob us of our God". For do not the greatest celebrities of science actually give vent to such deplorable sentences as these "I have done without God." "I could work out my hypothesis without involving the existence of Providence" and so on. Science is always materialistic. You substitute the dull, materialistic, prosaic conception of "Force" for the truly religious conception of God, the all pervading, the supreme source and sustainer of all that is and moves. The tender creeper of life cannot sustain itself without the sublime tree of religion to lean upon in the green garden of the universe. But science cuts off the tree, root and branch; science is irreverent; and irreverence can never be productive of any thing good and great in the world. The very constitution of the universe is such as would require the constant and healthy exercise of the human faith in the all—powerful Providence guiding and controlling even the minutest affairs of the universe. Let your science reign supreme, and there would be no healthy organism, no life! Everything would be in one way or another a wheel within wheels of the huge machine of the universe moving on by your self—made keys of gravitation, magnetism and what not. The world is really speaking spiritually getting poorer just in so much as it is apparently becoming richer from the physical standpoints of increased resources of comforts and conveniences, your science presents to our view one awfully big ocean of what may be called empty "being" without the waters of "life"! How dreadful does it look! To you free-will is a bye word and immortality a subject of ridicule. Force is our be all and end-all. Morality rests itself on the hinge of free-will; religion on that of immortality. Do you not allow both to fall together by depriving the two important hinges? You science makes men shallow and inquisitive and deprives them of real depth of soul and nobility of heart!"

Here is a picture of a scientific world not unfrequently drawn not merely by illiterate old conservative men, but even by persons who

claim to be educated and even to be cultured. There is besides a class of men who are not apparently so antagonistic to the advance of science, who, making all allowance for the enormous advantages to be derived by the progress of science, are yet disposed to think that religion may best be let alone and are far from seeing any golden chain that links together all science morality and religion. A child of the twentieth century cannot but regard the picture above given as drawn rather in exaggerated colours. At the same time the very exaggeration at once throws out a hint where the flaw in the complaints of the old moralist and the long-robed theologian lies. Let us begin with answering the latter the comparatively stronger opponent.

In the first place we ask "what is religion in the broadest sense of the term"? Fortunately Taylor has supplied such a definition. Says he, one of the greatest scientists of the day, "Religion, broadly defined, is belief in a spiritual being". Now this spiritual being can be painted in any colour. He may be the wrathful cannibal of the pre-historic savage, as well as the undefinable something of the monotheist of the present century. Any how, the former is God and a source of religion to a savage, the latter to a civilised being. Now the question here is 'Does science involve any such belief. If it can be shown that it does, then, there is hope that science will work as a handmaid of religion, whether it may or may not put any faith whatsoever in a "God behind the clouds" and in a multiplicity of rituals that are observed by many a community of the world. Science may shrink from superstitions and yet be true to religion.

Now does not science recognise an Absolute, Unknowable, Unthinkable Reality, a *something* that mysteriously sustains the universe, a *causa causans* of all that is and moves? For the matter of that, science may dispense with everything, but it cannot dispense with *that*. Remove it, even in imagination, and the whole universe dreadfully crumbles away, and there spreads a chaos more terrible than what Milton paints with his awful pen, in the *Paradise Lost*. Happily the keenest advocates of science of the day, Herbert Spencer in England and Haeckel in Germany bear ample testimony to the fact that the Ultimate reality is the indispensable source of all that may go by the name of Science. Who that has read Herbert Spencer critically does not at once see that all the weapons that the theologians and the idealists hurled against him were forged in the darkness of ignorance, ignorance of the very vital principle of the Synthetic philosophy of the comprehensive genius? It will be a happy moment for the world when the spectacles of prejudice will be thrown away, and all would bathe

together in the waters of the river Lethe in order "to be forgetful of the petty biases, and the man of faith will join hands with the man of reason in the common and sacred pursuit of truth.

That Reality of Realities, the Ultimate, the Absolute, the Unknowable, Haeckel would call "Energy," Hegel would call "spirit." And there's the rub. That the very hinge on which the bitter controversy turns. Haeckel with his spectacles of science or rather realism sees in the Hegelian "spirit" ideal and therefore idle implicates. Hegel with his spectacles of religion or rather idealism sees in the Haeckelian "Energy" empirical and therefore material implicates. Being unable to see aright with the naked eye of reason each misrepresents the other and carries on a war ever tending towards peace but never ending in it.

Somehow or other I have a partiality for the idealistic side and hence cannot but make a passing remark that, however truly religious may be the conception of "Energy", the large majority of mankind cannot but look upon it as something not at least so sacred as God. The word "spirit" connotes a much deeper, much nobler and loftier sense than the word "energy" though—it may readily be granted—both may ultimately cover the same province and may not mean a whit more—one than the other. This is in one respect a very nice illustration of what Bacon calls the mystery of Language. Says he "Whereas we think that we are the masters of language, it is not seldom that language exercise a mastery over us. We cannot by any effort disabuse our mind of the narrow and almost false significance that we are from birth accustomed to attach to "Energy." The word "Energy" be it writ in capital letters, ay letters of gold, will never awaken in us—men who are not professedly the devotees of science—the deep spiritual sense that the word "spirit" would the very moment of its utterance do.

Thus frankly declaring myself to be a layman having a natural and irresistible partiality for the idealistic interpretation of the world, I cannot as a lover of truth, without doing injustice to reason, omit to show that at bottom "Energy" and "Spirit" as I have already hinted, are not only coextensive but cointensive in sense; and if not to a layman, to a professional scientiest, the former word has certain advantages which the latter lacks. I should rather say that a scientiest is as much liable to interpret rather misinterpret the word "Spirit" as implying a Personal Deity as a layman is already shown to misinterpret energy as implying dead matter. We have already shown that dead matter without the Essence of Energy within, is an

unmeaning negation. Let us now for a moment try to disabuse the human mind of an anthropomorphic God which science justly repudiates and which the uncritical theologians regard as the very soul of religion.

Little does the injudicious priest realise that instead of elevating the conception of "Godhead" he is degrading it by blindly and tenaciously holding to the principle of anthropomorphism. A human-god is a contradiction in terms. Says the Bible "And then God stamped man after his own image". But the priest would stamp God after his own image. How ridiculous, aye profane. Well may the scientific attitude of even so early a philosopher as Bacon revolt against such a debasing conception of God. I cannot but see full justice in his regarding it a greater blasphemy than is involved in atheism. And lo! the wonder of the matter is that the conception of a human god has had a strong hold upon the mind of those who palm themselves off as the representatives of the cultured age. As a matter of fact such a notion can be regarded simply as a relic of barbarism, for the doctrine of evolution sufficiently describes the so-called religious attitude of the savage to whom his own shadow is his God. It points to the fact that there is yet ample room for the developement of the faculty of reason—the unique gift of man. Let us for the time being fully realise the truth of the sincere statement of Hudson that it is the gradual "de-anthropomorphisation"—a terribly long word coined by a scientist of wide celebrity,—that is the true process of scientific, or call it, spiritual elevation.

Next we have to charm away the bugbear of the brother moralist. He is afraid lest his free-will be taken away and the moral being be left a pauper. He is afraid lest his notion of immortality may be set down as an illusion and the moral being be left without sails and rudder and lighthouse in the dark and dismal ocean of existence. If science sets up a rigid determinism in which everything undergoes the process of dissolution and evolution according to the inexorable law of Nature, where is the possibility of a man conducting himself as a responsible being, of his making remorse for a law of justice being violated and fearing a severe whip-be it at the bench of the heart or of the judicial court—attending upon his disobeying the voice of conscience and being carried adrift in the flux of blind impulses. "Nature does all work," he would say. Man is a mere creature of Nature having practically speaking the same propensities and impulses as the four-legged frolicsome creature leaping from bough to bough. He cannot alter nature; he must abide by what Nature decides be it in his

favour or otherwise. So also if the hope of immortality were to be blown in smoke, the famous philosophy of Chanakya will be the best for human life. "Eat drink and be merry. Who knows to-morrow we may cease to exist and be buried in the grave or reduced to ashes, why not avail ourselves of all the fair or foul enjoyments that we could get at." Thus by denying free-will and immortality, the way is laid open to the vulgarest epicure to surfeit himself with all sorts of pleasures that his strength could command. This is the view of the anti-scientist. It would take me far away from the subject to probe the metaphysical questions of free will and immortality. They are riddles which it will take not life-time but bring time to unriddle. Suffice it to say that important as they are as guiding the life of a saint and controlling the life of an epicurean, science may do without them, without undergoing the least reproach or involving any imputation upon moral life as such. They may not believe in free-will; but at the same time they never lend any thought whatsoever to the vulgar determinism that is pictured above. Their watchword is Energy, unimpeded Energy, pure and simple Energy; and anyone who will deply analyse that conception would come to the conclusion that whether there may be any free-will or not, whether immortality be a fact or a fiction, there would be one continuous lesson of activity, vitality, unending energy. They would be found sensible enough to understand that a life of dissipation is not a life of energy at all. To be short their watchword of "energy" will lead them in the best and purest possible channel of life. Nay, again with all my partiality for the doctrine of free-will and immortality which I may readily confess, I cannot help remarking that comparatively the life of those guided by the principle of immortality is at an advantage. Does it not point to a high stage of morality to push on, work on, strive on, without hope of reward or fear of punishment. Does it not fully realize the idea that "life is work and work is life." Does it not bring us the glimpse of that Aristotelian ideal of a contemplative life—meaning a life not of dull passivity, but of a bright unimpeded activity? Does it not on the other hand point to a low stage of morality to do a virtuous deed with the hope of earning a reward in the life to come, and to avoid a vicious deed with the fear of being then condemned? Does it not fall far short of that Tennyssonian ideal which the life of a true scientist approaches?

"And because right is right to follow right
Were wisdom, in scorn of consequence."

It is the scientist who is a sincere lover of truth, and I would be simply doing injustice to the judgment of my readers to take their time in showing that "truth in the form of all virtues."

By a long process of reasoning we have now arrived at an important conclusion that science is opposed neither to religion nor to morality. I would even go the length of affirming that the truest scientist is the truest moralist and the truest moralist is the truest religionist. In fact one essential truth runs through life; and it is only the different aspects in which it is looked upon by persons born and bred in peculiar atmosphere that sets up a differentiation which, however valuable it may be when understood relatively, is likely to produce a good deal of misunderstanding, when it is taken absolutely. It is misunderstanding of this sort that may be noted in the picture that prejudiced people of the old school frequently draw of men of science without lending a particle of thought—so to say—to the question, they easily set down the scientist as a man of restless activity without a moment set apart for prayer to Providence, and stiff if not selfish ethics with no principle that would enable them to lend a helping hand to the pitiable pauper. All this, seriously considered, may easily be proved to be a misconception, a misconception of the grossest and the vulgarest type. Mind by science I mean not so much, Zoology, and Anthropology and Biology and a number of other “logies” as “knowledge” in the broadest sense of the term. A true scientist, in my view, is one who has an aptitude for pure-minded restless activity in the pursuit of truth, who has a burning desire to learn and to teach, to know, and get others know, who has almost a passion for knowledge. Without entering into controversial discussion, I may well throw out a hint here that the Socratico—Platonic doctrine “virtue is knowledge and vice, ignorance,” involves a deep if not the whole truth which is none else than what I have already asserted, viz. the greatest scientist is the greatest moralist.

Science is action. Morality is principle. Religion is Soul. It is at the fountain-head of Soul that Thought or Principle is ever purified—aye sanctified and translates itself into not only useful but also pleasant action. Now the first thesis that I here lay down is that a man of science regarded in very broad light, is a real advocate of, and a sincere and ungrudging worker according to the principle of self-denial. His life is a constant process of self-denial in view of Self Realisation—is a constant prayer. We need scarcely any illustration to prove this simple statement, however paradoxical it may seem to the prejudiced eye. Open the biography of a Newton or a Laplace, a Berkeley or a Locke, and you will find that there is scarcely a page which does not reverberate with the trumpet call of unceasing search after truth. To turn the pages of the biography of a sincere lover of truth is in itself a liberal education.

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This apparent dilatory introduction would cease to be regarded as running adrift at a tangent on account of the force of the physiological current too strong for the intellectual compass to check, if only it would be understood that my main object is to disabuse the mind of a large majority of people of a false notion of self-denial and instil the true principle by first making them alive to the fact that self-denial does not by any means imply emptiness of all knowledge and action, but on the contrary, is not at all possible unless and until the process of learning and working is sincerely begun. True self-denial can begin only with science, or better say, knowledge, knowledge of the right and wrong. The Bhagvat Geeta may fitly be quoted :—

Whoso, without concern for gain,
Takes up such work as needs be done,
Is true Renouncer—Worker, too—
Not so the homeless, shiftless drome !

(To be continued.)

Evening in the woods

BY

Mr. S. H. JHABVALA, B.A.

Green summer's foliage blooms bright in the mild
And golden beams of sinking sunny light,
That streak from blazing fields of western wild ;
The hills, the dales and brooks in constant flight,
Old caverns—Home of silence slumber-bound,—
All seem to swim and bathe in smiling west,
While on the sky lie depths of thought profound ;
A fragment of the shiny hollow drest
In Vulcan fumes and crown'd with Hesperus
Low-hung doth seem to rest on yonder cleft,
But, as the creeping winds in sprightly gusts
Diffuse its scattered light, the whole gets left
Like spangly wave—, and now is vanished all
As fades away by time the human soul ;
There one pale beam tinges the livid zone
Like dreams of hope by when despair is gone ;
There rapidly awakes one crimson cloud
From its peace-slumber like dead joy in shroud ;
And there, one writhing cloud with one contends
Like one dim fear in moral heart suspends
The progressive energy of courage-deeds ;

And there, one like melancholy forbids
 The torch of Light; the mystery-opening sky
 Is but man's heart depicted visibly,
 Ha! what we see in the un-human world
 Is but reflection of the human self.

A Poet of the People

BY

REV. PROF. T. K. CHEYNE, D. LITT., D.D. OXFORD.

What manner of man should he be who has found the pearl of great price and what shall be his relation towards the lesser pearls and gems? Shall he abandon all his former interests, and become absolved in the contemplation of his own pearl? Or if he is incapable of such absorption, shall he devote his practical energies to labouring to bring his fellow men within the same guild of seekers of the Pearl? These questions have long exercised the minds of noble Seekers and Finders. St. Francis of Assisi gave up his life not to contemplation apart from practice but to gathering fresh seekers of the Pearl, and for himself he claimed no material reward. This attitude towards the present life was rooted in the idealization of Poverty, and it seems to me that the same contempt for material, tangible goods is the animating principle of Higher Indian piety. I have therefore no hesitation in introducing a fresh literary master-piece to Indian readers, which is not merely an artistic achievement but glows with the spirit of piety, and is full of a beautiful sensitiveness to manifestations of germinal piety among 'common people'.

The booklet is a continuation of *Daily Bread*, which to some English readers is what the Breviary is to Roman Catholic priests, food for the devotional life on its practical side. Its author, (Mr. W. W. Gibson) is not a priest of any Church or sect, but simply a Seeker or Finder. His Pearl is Humanity, that ideal which is too often wound up by the Material, but comes to light under the pressure of great trouble. The booklet is called *Fires*, as in the case of *Daily Bread* there will be three Books or Parts, each of which will appear separately. Book I contains nine pieces which the author rightly calls 'Naly,' for dramas they are not. The titles may give some very faint idea of the variety of the subjects. "The Store; the Wife; The Machine; The Lodestar; The Shop; Flannal Isle; The Brothers; The Blind Rower; The Flute. Perhaps the one most certain of universal popularity is "The Shop". I will venture to quote a passage,

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I entered slowly, and was glad to find.
 The father by the counter, waiting was,
 With paper ready, and a cheary face
 Yes! yes! the boy was both ... took the turn.
 Last night, just after I had left the place.
 He feared that he'd turn short and cross last night.
 But, when a little child was suffering,
 It worried you and any little thing,
 At such a moment, made you cut up rough;
 Though, now that he was going on all right.
 Well, he'd have patience, now, to be polite!
 And, soon as ever he was well enough
 The boy should go to Cornwall for a change
 Should go to his own home; for he himself
 Was Cornish, born and bred, his wife as well.

Then follows a lively description of the natural wonder of Cornwall, wonders not to be compared with those of India but in this way admirable. There is a far greater triumph however of the imaginative realization of strange scenes in "The Machine;" It begins thus,—

Since Thursday he'd been working overtime
 With only three short hours for good
 And now, on Saturday, when he was free,
 And all his fellows hurried home to ten,
 He was now dazed that he could hardly keep,
 His hands from going through the pantomine
 Of sleeping—even shuts his machine—
 The sleek machine that day and night,
 Fed with paper, virgin white,
 Through those glaring, flaring hours,
 In the incandescent light,
 Printed children's picture—books
 Red and yellow, blue and green.

Mr. Gibson, who is a master of rhymes and never indulges, in irregularities from mere caprice, appears here at his best. He is, like W. Morris, at once artist and reformer and I admire him equally in both capacities. May both he and his gifted sister, find new friends in India.

 EDITORIAL NOTES.

IT was only Brahmins that were allowed to celebrate the sacrificial rites.

BAHA'U'LLA says: "O son of Dust! All things in the heavens and in the earth have I ordained for thee, except the hearts, which I have appointed as a place for the descent of the manifestation of my Beauty and Glory."

THERE is a well known passage in the Vishnu Samhita which says that in the Kali Yuga every body is a Sudra except the Brahmin. This may sound very harsh to certain castes which try to become one of the twice born castes.

GAUTAMA, the author of one of the Dharma Sutras permits a Brahmin's dining with a twice born who observes his religious duties.

MANU says: "In connecting himself with a wife, let a man studiously avoid the ten following families be they ever so great in political power or rank, or ever so rich in cows, goats, horses, elephants, gold or grain. The family which is not religious, that which is destitute of men of character, that which has thick and long hair on the body, and that which is subject to such diseases, as piles, consumption, asthma, bronchitis, dyspepsia, epilepsy, leprosy, and albuminism; because all these faults and diseases are transmitted to the offspring. Therefore both husband and wife should come from good (physically, intellectually, and morally) families."

REV. T. J. Scott writing to the *Indian Social Reformer* concerning the doctrine of Immanence of the Deity, says: "Perhaps 500 years before the philosophical books of the Hindus, were written, Solomon said, "Behold the heaven, and heaven of heavens, cannot contain thee." (1. King 8. 27). Here is not only "immanence", but what is more wonderful transcendence of which in a moment I wish to write something. Again, St. Paul uses such phrases as, "God, which worketh in all" (1. Cor 12 : 6); "the fulness of him that filleth all in all" Eph 1. 23), "in him we live, move and have our being." (Acts 17. 23).

IN the *Oriental Watchman*, we read: "The Roman Catholic Community at Ober-Ammergau has got into disgrace with the Church for making a contribution out of its Passion Play surplus towards the erection of an Anglican Church in Munich. The excuse offered is that the players have received so much help from English visitors for their own Church that they felt obliged to make a friendly return. They are being severely lectured for their offence in the Catholic press. In answer it is pointed out that Rome joins with Protestantism on the work of the Imperial Sunday Alliance as it gains its object in such an alliance."

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COUNTESS Leo Tolstoy is reported by Countess Natasia Tolstoy of the "Associated Sunday Magazine" to have made the following statement; "My idea of immortality has no concern with the jewelled streets of heaven or with the tortured flames of hell. I am certain that I shall be able to hover near my friends after they have buried my body. I shall go on living, even as I was living before ever I became Count Leo Nikolaievitch Tolstoy,"

THE *World's Advance Thought* reports that Dr. Minosuka Yamaguchi, a Japanese scientist, in New York city, has succeeded in taking impressions of thoughts in the mind of a person in the hypnotic state on photographic dry plates.

FROM an Exchange we learn that the Cape to Cairo Railway, which is Cecil Rhode's scheme for the opening of Africa, is joining rapidly the Northern with the Southern portions of that continent.

SINCE 1909, archaeologists, have been busy in excavating the eastern slope of Mount Ophel in Jerusalem. The explorers who have been in search of the tombs of David and Solomon, have cleaned the well and carefully investigated the so called "Virgins' well and the tunnel that runs from it to the Pool of Siloam. One of the most interesting discoveries was an Israelitish lamp found near the bottom of "Virgins' well." The lamp is believed to date from the time of King David. The excavators have definitely ascertained the site of David's Jerusalem and of the Jebusite city that preceded it, and have obtained evidence of Jebusite occupation for 2000 years before David's conquest.

THAT the second coming of Christ will take place at Zion City during the present year is the prediction of H. L. Burnette and John Taylor, two of the disciples of the late Alexander Dowie, "Eliza the second." An official proclamation to this effect has been placed in the Lake County Recorder's office.

WHEN the Social Reform movement was first inaugurated, various devices, were thought of to meet the situation. Some thought they should hold discussions with Pandits and Swamis and by convincing them of the correctness of their views they would be able to forward the reform movement. This device was tried to in regard to Widow Marriage in 1870 after the first widow marriage had been celebrated in Bombay in the previous year. A controversy was carried on for a number of days but proved fruitless.

ANOTHER attempt was made during Easter at the Conjeveram Parishad to solve the Social Problems. Every one of the Pandits present desired to be on the subject's committee. That being settled, there was disagreement again on the procedure to be followed. The President insisted upon conducting the discussions according to the rules of procedure already formulated but the Pandits wanted it to be done according to the old Shastric method of dialectical disputation. The President, Professor Rangacharry respectfully pointed out to the learned Pandits that the traditional method was unsuited to the discussion on hand. As the Pandits did not yield an experiment of the dialectic method was made and lot of time was wasted. The next day the President announced that the discussion would be conducted according to the rules laid down. This was followed by a heated protest. According to one account the Pandits cast aspersions on Professor Rangacharry's proficiency in Sanskrit and even on his motives. The Professor would seem to have retorted, that, because they knew the name of Sri Rama they were not necessarily great Pandits, though purely as a matter of modesty he would acknowledge that what he knew of the ancient Shastras was little as compared to their knowledge. At this, says, then *Madras Standard*, the audience became unruly and the President asked them to show respect to the place he occupied as President though not to himself. Seeing that the audience was unruly, the President thereupon dissolved the Conference. A Reformed Parishad was afterwards held consisting of 61 Pandits who agreed to the discussion being carried on according to the rules laid down. At this Conference it appears that the majority of the Pandits were in favour of Sea-Voyage and Post-Puberty marriage questions. It may here be noted that only 20 pandits did not join the Reformed Parishad.

FOR some time past, it has been felt that the Social Reform movement was quite distinct from the political one and that there was no reason why it should go with the National Congress. As a result an attempt was made to separate the Social Reform movement and to make it run on its own lines. The first Social Conference of this kind was held in Bombay on the 5th and 6th ultimo. The Public Meeting of the Conference was held in the Framji Cowasji Hall. Sir Rama Krishna Bandar Khar presided. Resolutions on Widow Marriage, Indentured labour, and the Basu Bill were made. The resolution on Indentured Labour was a new one. The only resolutions on which there was some controversial discussion, were

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those relating to Intermarriages among Hindus of all castes and to Mr. Basu's Bill but they were carried by a large majority.

THE United Provinces Social Conference met at Cawnpore on the 6th ultimo at noon. Mr. Ganga Prasad was elected President of the Conference. The usual resolutions were passed.

THE TIMES (of London) has done a very useful service by drawing attention to a separate Medical Service for Women.

THE present Secretary of the Adi Samaj is taken to task for his having thrown open its pulpit to persons other than Brahmins. It is a pity, caste is asserting its authority in the Samaj.

SIR S. H. BUTLER, in the course of his speech on the Education Bill said: "India with its numerous and varying types of men, its 1400 castes and sects, its multiform creeds and languages, its many scripts,—there are 20 different scripts in common use in India and above all, with its early marriage and its seclusion of woman—India, I say, cannot usefully be compared with other countries in which these obstacles do not exist, in which there are no great lines of cleavage, no untouchable castes."

MR. RATAN J. TATA, the philanthropic Parsee Millionaire has offered to contribute fifteen thousand Rupees a year for ten years as his subscription, towards commemorating the King's visit in the shape of an organised campaign against pthisis. In his letter to the Government he says: "It is a work in which the Government, the Municipality and the Industry should share in equal proportions, the Coronation subscriptions supplementing these resources. Factory hands are peculiarly susceptible to pthisis and millowners might well be asked to contribute at least a rupee a year for every operative. This would provide a lakh a year and with Government and Municipal assistance, we should have a fund of three lakhs a year to finance the campaign."

A SUMMER SCHOOL of Theology for men and women will be held at Oxford from July 22nd to August 2nd, embracing about fifty lectures on Philosophy, Old and New Testament, Church History, and Comparative Religion. The lectures will be given in the Hall of the

Trinity College, Among the lecturers will be found the names of some of the eminent Theologians, Fee for the Course £ I.

IN the *World and New Dispensation*, we read : " The total number of Marriages registered under Act. III. of 1872 in the whole of British India in the forty years ending with 1911 were 1014 i.e., 2028 persons availed themselves of that legislation. Of these, 54 marriages took place in Madras, 50 in Bombay, 820 in Bengal, 1 in the United Provinces, 20 in the Punjab, 2 in Burma, 66 in Eastern Bengal and Assam, and 1 in the Central Provinces.

WE LEARN that there is a movement on foot in Behar to secure direct representation for the cultivating classes in the Provincial and Imperial Councils. A memorial, has, we understand, been presented, to the Viceroy. Such a representation is absolutely necessary as Zamindars and Vakils who now represent them have interests antagonistic to that of agriculturists.

MR. GOKHALE'S Elementary Education Bill met the same fate as Mr. Basus' Bill.

HIS Excellency the Governor of Bombay presided over a meeting of the citizens of Bombay held in the Town Hall on the 3rd Ultimo to organise a campaign against tuberculosis. A League named the King George Memorial Anti-Tuberculosis League was formed for the purpose. The League has a vast scheme of education and sanitary work before it.

WE are glad that in his speech at the last meeting of the United Provinces Legislative Council, His Honor the Lieutenant Governor made a sympathetic reference to Social Reform as one of the urgent needs of the country.

THE PERSIAN-American-Education Society has the honor of announcing the approaching visit of Abbas Effendi Abdul Baha to America.

AT the opening of the Swedish Parliament, King Gustavus will announce that the Government will bring in a Bill to grant full suffrage to woman.

AN International Congress of Spiritualists will be held in Liverpool in July 1912.

NOTICE.

THE address of Mr. P. Subba Roy, whose advertisement is found elsewhere, will in future be as follows :—P. Subba Roy, Ayurvedic Pharmacy, Sri Venkatesaperumal Coil Sannathy, Tanjore.

Acknowledgements.

We beg to acknowledge with thanks the receipt of Donations from the Revd Charles Voysey, B. A., London and Revd James I Macnair, Gooty.

TOPICS FROM PERIODICALS.

The Teaching of History from the Ethical Point of View.

BY

G. P. GOOCH M.A. (Vice-President).

In no department of education is there more scope for moral instruction or greater prospect of a rich harvest than in the teaching of history ; but few provinces have been less cultivated. In the seventeenth and eighteenth centuries it was thought desirable for princes, and Bossuet wrote his *Discours sur l'histoire universelle* for the Dauphin ; but it was not till a few years ago that the importance of historical teaching, for character and citizenship, for the elementary school not less than for the University, began to be realised. The change is in some degree a result of the new and broader conceptions that have arisen during the last two or three generations. The old habit of regarding history as a sequence of happenings has slowly given way to the juster notion that it is the record and interpretation of the life of humanity. We now go behind events to the springs of action ; we embrace the inner not less than the outer life. Without forgetting the part played by individuals, we place the people in the foreground. History no longer denotes a series of facts, names, and dates, with little relation to one another, which have to be learnt by rote, but a process of growth and development which needs to be traced and understood. Finally, we now realise that " history " does not stop with the battle of Waterloo or the war of 1870, but that it reaches to the moment in which we live, explains the present and alone enables us to prepare for and speculate intelligently upon the future. We owe a great debt to Professor Withers for his admirable memorandum on the teaching of history, drawn up ten years ago for the London School Board, in which the wider and deeper views I have outlined are explained with rare power and insight.

The teaching of history from an ethical point of view may be discussed first with regard to its direct influence on character. Slightly amending a famous phrase of Bolingbroke, we may say that history is ethics teaching by example. The child is a natural moralist, and responds, readily to the moral appeal. Bravery, loyalty,

self-sacrifice arouse immediate and grateful response, while cruelty, treachery, and ingratitude awake instinctive repugnance. Starting from this psychological foundation, there should be little difficulty in training the character. It is only a step from admiration to imitation.

The awaking mind approaches the past through the imagination, and has a natural affinity for the legends which tell of the childhood of the world and preserve the living spirit of earlier ages,—for Achilles and Hector, for Roland and Oliver, for the glittering colours of the Arabian Nights. But the teacher need not confine himself to the world of legend. He may invite the attention even of quite young children to such a story of heroic devotion as that of Eleanor sucking the poison from the wound of her husband Edward I.

When the child is old enough to enter the world of realities, history must still for a time confine itself chiefly to persons but the teacher must establish a classification of moral types, King Alfred is the wise and unselfish ruler, the father of his people; Rufus and John are ruthless tyrants on whose reigns the people look back with shuddering horror. Yet this stage brings with it a temptation against which the teacher must be ever on his guard. The child leans heavily to the victor, to the bold warrior or statesman who sweeps every obstacle from his path. He rejoices in the prowess of the hero and has few tears to shed for the vanquished. It is here that the teacher must intervene and encourage his pupil to look beyond mere success. When he has drunk his fill of Alexander, Cæsar, and Napoleon, it must be revealed to him that crimes are not less criminal when committed by great men, that actors on the world's stage must be judged not only by their achievements but by the cause they served or the spirit in which they acted, that the greater the sinner the greater the sin. In the words of Lord Acton, "the inflexible integrity of the moral code is the secret of the authority, the dignity, the utility of history." The cult of the superman must be challenged by the study of higher and nobler types. Once pointed out the child readily grasps the difference between Napoleon and Washington, the insatiate egoist who deluged Europe with blood and the Virginian squire who, after saving his country in the field and serving it in the council chamber, retired to the position of a private citizen. A simple analysis will make it clear that true greatness does not work for itself alone and that the service of man is the crown of endeavour. There is romance and inspiration enough in the life of patriots and reformers, inventors and explorers, in Joan of Arc and Abraham Lincoln, in Wilberforce and Florence Nightingale, Stephenson and Franklin.

As the child advances in age and maturity history must expand, and the study of persons must be supplemented by the study of conditions, movements, and problems. It is here that indirect influences become stronger, and that the training of character must be carried on largely through the mind. History, properly taught, will supply interests, open doors and windows in the mind, create a horizon, suggest great issues. Though such interests cannot destroy pettiness of thought and conduct, they actively counterwork it. In the next place it teaches the existence of one moral code, a standard to apply to his own country as well as to others, and thus disciplines and purifies his patriotism. Thirdly, the study of other epochs, nations, races, religions, institutions, and customs leads to a conception of civilisation as an accumulation of effort and achievement working along many lines, inspires gratitude, and suggests co-operation. The study of history makes us citizens of the world. *Homo sum;*

nihil humani alienum puto. Fourthly, history is the great peacemaker, leading us to study the origin and strength of systems which we reject, and the better motives of men who were wrong. Without history there can be no perspective, and without perspective there can be no justice. Thus history becomes for us the conscience of the world, juster and wiser than any one man, without passion, fear, or hope, an avenger of innocence, a witness for the paramountcy of principle over interest.

In these and other directions history is a rich and little-worked quarry of ethical inspiration and guidance.

The Law of Attraction.

I know of no subject that has caused more opposition than this one of the law of attraction. When everything is bright and beautiful and we get only that which is desired, we are ready to believe it, but let the other side come and it is so much easier to throw the responsibility somewhere else than upon ourselves. Now we want to know whether the responsibility really lies with ourselves or with somebody else. A law of physics is that a magnet can attract only through the law of vibrating harmony; that is a magnet cannot attract anything except that which harmonizes with the vibrations of the magnet. To make a magnet we put a coil of wire around a steel bar, run a current of electricity through this wire, and the bar becomes magnetized. It will then attract to it the things that correspond to its vibrations.

We are constantly making ourselves into magnets, our thoughts determining the character of the magnet. That is, we attract conditions and experiences that harmonize with our own thought vibrations. Since this is the case, we cannot attract anything except that which corresponds to ourselves. Then we want to know what to think. What is it that tends to make the strongest and best magnets? There is really only one law in the universe. Every other law is a modification of that law. That one is the law of attraction. In humanity we call it love. By sending thoughts of love we are making ourselves into such positive magnets that we attract only that which is lovable, nothing else, nothing that is undesirable, only that which is desirable.

But the question comes up, how can I love that which is not lovable? We see so many things that are not lovable, and how can we love them? There is only one way that I know of, and that is by knowing that in every person and in every experience there is something lovable. By letting our minds rest upon that we will love the part that is lovable and the other will pass from us. We can all do that. We cannot love the Creator except through love to the created. We do not make ourselves love: we simply let our minds rest upon the lovable, and love is there. We do not have to send it. It goes. We are so filled with it that it emanates from us. Then we shall attract our own. We can make ourselves magnets to attract for our own that which we wish to be our own: in doing this, we are helping every other person not only ourselves but all humanity, because humanity is a unit. "My own shall come to me." There is nothing in all this world to hold my own from me.

This takes away that old idea of blaming, condemning, thinking others are responsible for what comes to us. No one is responsible. We make out atmospheres, and then whatever corresponds to that atmosphere comes. If you are surrounded by an atmosphere of love, could hate come in? It will only attract that

which belongs to it. But what is the one point that decides what kind of magnets we are? If we are thinking fear, anxiety, we are building the atmosphere about us that will attract to us things that will make us worry and fear and anxious, but if we build around us life, love, we will attract these qualities. We should not wish for ourselves what we do not wish for others, but in wishing for ourselves let us have the same desire for others, then that is making a magnet of love. We are surrounding ourselves with such an atmosphere that nothing can get inside that is not desirable. My own has nothing in it that has prejudice. Recognize that each one is right in his place. My own has no prejudice, no opposition; no prejudice with the thought that I am right and everybody else is wrong, no prejudice against another belief, but glad in the success of everyone.

My own knows no doubt or shadow of turning. Now why should we doubt? What is there to doubt since there is only One? Where is there any room for doubt? The doubt comes only when we do not, through this power of thought make the atmosphere such as to attract what we desire, and the doubt then is not so much for the things outside as it is the doubt of ourselves. But why should we doubt ourselves since we are the expression of this one? We know that all things are moving along and working together for good.

"My own holds me ever enfolded with strength, plenty and love of friends." My own holds all ever enfolded in strength, strength for anything that comes; plenty, plenty of help, plenty of love, plenty of everything that is desirable, and if we have plenty of love then all else will be added unto us. We need not be afraid about the physical attractions and love of friends. When any one says, "I am alone in the world, with not a friend; no one cares for me," he is only advertising himself. He is not telling anything about the rest. He is simply telling about himself. He does not love, because love attracts love, and when he loves he will attract love.

My own is the divine thought, is love. Begin to recognize that this divine thought of love is helping us in everything we do. It is showing through every act.

—The Optimist.

Science Proves Immortality

BY

J. A. EDGERTON

(From the Column).

The dream of eternal life is older than history; it is wider than creeds or religion; it is as old and as wide as humanity itself.

The proof of immortality are three-fold: First, revelation in the forms of gospels; second, interior intimations; third external evidence in nature.

To the man who accepts the Bible or the Koran, of the Talmud, or any other of the scriptures of the world, no further proof is necessary. The word is to him inspired; the page is illuminated by the promises of God Himself. That is enough.

To the soul that looks deeply with the nature of life the very fact that such a being as Christ lived and taught the things He taught is not only an overwhelming evidence of divinity, but also of that divinity, being implanted in the human race.

There are those, however, who do not accept revelation. To them some further proof is necessary.

THE NEW REFORMER

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There are souls here on this earth to day so filled with spirituality, with a divine prescience, with glimpses of heaven, that they have no more doubt of a future life than of the present. Were there not a gospel on earth these souls could yet look up and have faith, for "God's glory would smite them on the face.

Yet evidence of the interior sort, though absolutely conclusive to him that feels it, means nothing to another. We must look for something tangible to satisfy all minds.

The fact that men in every age have believed in some sort of existence after death is a circumstantial proof that should carry much weight. It is hardly thinkable that in a universe of truth there would be implanted in the minds of nearly all men a lie. But, the objectors say, this may proceed from man's desire for life. Even granting that it has no deeper foundation, is it probable that a race of beings would be filled by a desire that by no possibility could be gratified? How unspeakably cruel that would be!

Waive all this, however. Here are yet another set of circumstances. Great bodies of men in the world believe in spirit return and communication. Through all ages have been tales of ghosts and angels, of messages from the other side. Recently leading members of a very respectable body of scientific men, the Society for Pshysical Research, a world-wide organization, have expressed themselves as satisfied that they have received communications from the so-called dead.

This whole subject of spiritism is so tinctured with fraud, however, that we will waive it also. The skeptical mind demands absolute proof. Very well. Can we not find it?

Science teaches the conservation of energy, the conservation of matter, the conservation of all. There is no loss, there can be no loss, in the universe.

Experience is a thing, a very valuable thing; there is nothing more valuable. Human life is but a gaining of experience. Is this experience lost at the change we call death? It is unthinkable. Then what becomes of it?

If you would say that it is transmitted by heredity or by history, you forget that science teaches that the world dies at last, and the human race with it. Then is all the experience gained by all the lives on earth to be lost? If the creed of the atheist be true, yes. What an illogical proposition!

If all the gospels were blotted out, if there were no intimations of eternal life in the soul, the fact that there is no loss in nature would settle the question of individual immortality.

Life is a force—the highest force so far as we know. If death ends all, what becomes of this force? If you say it passes to other entities, then what becomes of the personality, the thing that knows that I am I? That is a thing also. Can that be lost? But there is no loss, says science. There may be change, but there can be no such thing as annihilation in nature, any more than there can be a vacuum.

There is no loss of life; there is no loss of experience; but to preserve life and experience each individual entity must continue after death. There is no other way.

Thoughts are things. These are the only things, in fact, that the human mind knows. In no way does it touch the material universe. It only comes in contact with its concepts.

Suppose there were a being with an entirely different set of senses from our own. Suppose the vast range of vibrations between sound and light, which have no effect

upon us, affected its organs, while the sound waves did not. Then again suppose it had a sense acted upon by the vibrations still higher than light, which are now supposed to be connected with X-ray. Would the being with such senses not see an entirely different world from the world we see? It would have knowledge of its concepts only, as we have. Beyond them it would have no point of contact with matter.

The mind, for example, does not know a piece of iron. It only knows its concept of that piece of iron. The iron itself, in the ultimate sense, or to a being with a different set of senses, might be an entirely different thing. The only thing the thinker cognizes is the thought.

What is the object of experience, if it is all to be lost at the end of the world? What is the use of progress and developement if they are finally annihilated?

Our senses do not show us things ultimately, but only relatively to ourselves. To this extent, we create our own worlds. We see the seeming. To us the sun seems to move, when in reality it is we that move. The stars seem to be stuck in a blue vault only a little way off, all equi-distant, when in reality they are millions of miles away, at varying distances.

All things are dual. The universe is a duality. Matter is only one side of the shield. In other words it is the symbol. The thing symbolized is in the thought-world.

It is a necessity of thought to return to an over-ruling intelligence—to the Unknown God.

We may disagree about creeds. But we cannot disagree as to life. That is a fact. And we cannot disagree as to the Unknown, That is a fact. Into that unknown the hand of man reaches. It is dark and terrible and he grows sick at heart. But suddenly he feels a grasp upon his own. His heart grows strong and a joy thrills to the very roots of his life. Henceforth there can be no doubt for that man. The mystery is not solved, but he learns that in that mystery is a merciful intelligence which shapes all things for the best.

Search your own heart and if you find no God there, these words mean nothing to you. But if he is there, then belief is as natural as singing to a bird.



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The New Reformer

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Render an honest and a perfect man
Commands all light, all influence, all fate,
Nothing to him falls early or too late;
Our acts our angels ate, or good or ill,
Our fatal shadows that walk by us still—

Beaumont and Fletcher.

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NEW INDIA

BY
THE EDITOR

For the last three thousand years, Hinduism laid emphasis upon an ideal of seclusive meditation, merging in union with the Divine and condemned all human instincts, and human desires and human actions, however good they might be. The ceremonialism of the country reduced the religious life of the people to a round of external observances and even in its higher types to a system of unethical discipline. Everything was controlled by a priestly code which set up a false ideal of life. The caste system with all its regulations and restraints almost crushed all life and activity out of its individual members. The state of social, moral and religious stagnation that overtook the land centuries ago, is due to it. The doctrine of Karma justified the caste system by telling the people that all the distinctions and differences among men were unavoidably the working of that law. The Shastras sanctioned robbery, murder and human sacrifices. They restricted learning to the Brahmans and enjoined ignorance to the rest of mankind. They forbade foreign commerce, discouraged agriculture and made the arts degrading. They degraded women and treated them cruelly. They created disunion between man and man. Ancestral custom or usage reigned supreme and there was not a single condition of progress in all their systems.

Such was the deplorable state of the country till the establishment of British supremacy in the land. Since that time the spread of Western education and the infusion of Christian ideas

set up a tendency towards the disintegration of the old beliefs and old modes of thought and produced a remarkable intellectual social and religious upheaval. Some who were touched by the influence, became sceptics or agnostics and others shewed a great tendency to move towards Christianity. Raja Rammohun Roy, who stood at this confluence of mediaeval and modern India, started Brahma Samaj. He raised his protest against the proletheistic sectarianism, against caste, against the abstract universalism of the Vedanta, the false view of nature and life, which gave rise to asceticism and pleaded for the sanctity of human instincts and desires, regulated by the laws of God. His was an attempt at establishing a purely Unitarian Theism without the intermediation of an Incarnate Personality. This was followed by the Arya Samaj in the North East of India. It aimed at bringing back the old Vedic conditions, when idolatry did not exist and life was built upon the basis of a religious education of the Aryan type. Its leaders condemned the practices of Hinduism but remained within its pale. These various schools of Neo-Hinduism adopted many of the principles, teachings and methods of Christianity. They started Schools and Colleges, Missionaries and Societies. Unfortunatuly for India the reforming work these new systems began to do, met a great stumbling block in the Theosophical Society which entered India thirty years ago.

The Theosophical Society commanded applause by appealing to the sentiments of the Hindus and professing to recover the glories of their splendid historical past. They associated their philosophy with the Brahmanism of the Upanishads and emphasized the doctrine of Transmigration. Such teachings offered to the Brahmins the raptures and ecstasies of a God—intoxicated mind which conceives itself as one with Brahma. They therefore accepted the society very thankfully and thereupon started a Revival of Orthodox Hinduism as contrasted with the Neo-Hindu propaganda. Polytheism, idolatry, caste and all the superstitions were defended by elaborate arguments from modern sciences and even merits were attached to them. Latest discoveries were unblushingly used to justify the moral value of bathing in the Ganges, the power of Mantrams,

the reality of caste distinctions and so on. They argued for belief in every dogma and ritual. The names of Keshab Chunder Sen, and Ram Mohan Roy left their lips to give place to Sri Rama Krishna Paramahansa and Vivekananda. Everything Indian became excellent and everything foreign the opposite and then gradually a thing to be disliked. It was amidst such surroundings the so-called Indian National Congress was born and brought up.

English History brought the educated classes face to face with that long glorious struggle for liberty in great Britain with the priceless results of that struggle. The ambition to set the same precious plant in the soil of India arose. Progress, freedom, dignity of man, the equality of all men, became the subjects of talk, Self-Government on colonial basis was claimed, and a great deal of political unrest was set in motion.

But progress in the political life of India always depends upon progress in social life. So long as the majority of the Hindus are kept under the trammels of caste rules and caste despotism, so long they will never be in a position to enjoy political rights and privileges. The higher castes who put forward their claim for these rights, instead of abolishing caste system, by themselves setting examples, entertain a desire to perpetuate these differences. Except a handful of men belonging to the Social Reform and Neo-Hindu parties, all the rest are not willing to give up the special privileges, these various social institutions give them. In proof of this, we quote the great opposition the English-educated Hindus offered to the passing of the Hon'ble Mr. Bhupendranath Basus' Bill. The higher castes quite understand the injustice and unreasonableness of caste distinctions. Some of them are quite willing to dine with a Keir Hardie in private but would not take a cup of coffee, from the hands of a Sudra, however clean he might be. It is people of these kinds that form the majority of the political men of the country. Their desire to perpetuate the usages of caste and belief in its divine origin are diametrically opposed to that *equality* which is the dynamic of the whole political campaign. Here the educated classes involve themselves in a hopeless contradiction.

The spirit of British individualism and European civilization has resulted in the freedom of the individual from all industrial, professional and social restraints. The members of the different castes no longer stick up to the professions the Shastras assigned to them. The Brahmin throws off the Vedas and enters into competition with the lower castes in the professions they fallow and the low caste man, whom it was a sin for a Brahman to from the touch, competes with him in the appointments for Government service and sometimes sits high in authority over him. The high caste man, born in face of Brahma resents privately. For these and various other reasons the low caste man finds it impossible to join the high caste man in his demands for political rights. On the other hand he looks upon the new privelege granted by the benign British Government with great despair for fear that these privileges may at sometime be used by the high caste man to his disadvantage. For the high caste man to throw off the Shastras and act against their very injunctions and yet claim superiority of birth and all its priveleges involves him in another contradiction.

The high caste man's present ideal of action and individual self—assertion again cantradicts the Hindu conception of human life and the Hindu idea of a true Aryan.

The belief in the infallibility of the Shastras and the belief at the same time in the justice of the abolition of Sati, Infanticide etc., means another contradiction.

These contradictions of the New India must disappear. The educated men must give up either the new spirit or the old rule. If they want to progress, they must give up the old rule. Caste etc., must go and Love must take up their place. Selfishness must give place to social endeavour for common good. Then and not till then will the contradictions of our age be resolved into the unity of a fuller and more complete life than any yet experienced in India.

Colonial Policy.

BY

Col. T. F. DOWDEN.

If the world is bent on evolutionary processes really founded on Right Principle, we ought to be grateful to Professors and Scientists who take the trouble to study and write about any matter which throws into prominence the soundness or fallibility of the 'Principle' on which we are working.

More especially should we hail with pleasure, at the present time, the lecture of Dr. Hans Debruck (Professor of History in Berlin University) "*on the aims of our Colonial Policy.*" The German Government is probably influenced to a much greater degree than our own by the authoritative statements of Experts in matters of high policy. In our case the policy is more or less one of Drift, with however a steady pressure of Individualism supported by Finance, which penetrates in every direction where conditions are favorable to a reciprocal policy of Trade and Good Will.

It is natural to find that the Professor takes the view, that as far as The Fatherland is concerned, this question—for Germans—is a National, and not an Economic one. Yet there seems some error in this! For though Nationalities form useful working units in the organisation for the World's Work, the value of the work turned out, is what it will fetch in the Foreign Exchanges. It requires only that a Nation may be strong enough or sufficiently supported to resist attack, and to be assured of the open Door in all markets, when the smallest may be in as good a position as the largest, as far as getting a living is concerned.

Nationalism does not make a Country great if it merely amounts to selfishness and isolation. The power of the sword is considerable, but the soldiers are dependent on the Cook and a healthy flow of supplies. The use of Nationalism to the world, is when the Nation which essays to lead, is working on a 'World Policy' acceptable and agreeable even to the smallest State.

The hankering after a Colonial Empire on the part of some of the leading Statesmen in Germany is unfortunate. The Professor's statements show this. As reported in the 'Pioneer,' the Doctor advocates a systematic delimitation of Spheres of Interest, present as well as future, so as to consolidate the holdings of the various European States in Africa. There seems no objection to this. But he says that Germany's present Colonies have little economic, and far less national value. He

would like to see colonisation by German peasants; but there are none to spare. Only some 20,000 or 30,000 Germans emigrate every year, while a million foreigners—Russians, Ruthenians, Slaves, Italians and Scandinavians—find work in Germany.

The Doctor says they could well spare the students from the middle class schools, turned out in thousands every year for whom there is no suitable employment at home; men 30 years of age waiting for a post carrying a scanty salary with it.

The value of Education paid for by the State, depends on the fitness of its quality for the various occupations of the people. The efficient and economic distribution of State aid in this matter is not always satisfactorily accomplished, as the present instance shows. We should be careful not to make a similar mistake in India.

In Germany a Class of educated Youth has been produced for whom there is no suitable work; and meanwhile a million Foreigners probably without any education, are being entertained to do the work of the educated unemployed. These latter naturally wishing to create suitable employment for themselves are probably at the bottom of the Colonial and War policy. The pressure clearly does not originate from economic expansion and over population, but from a desire to "appropriate."

The Professor thinks the Educated Class would furnish the experts, merchants, planters, doctors, supervisors, officers and officials who would govern the great mass of lower races, as the English do in India.

As far as England is concerned in these matters she may be pleased to be held up as a pattern; but it is inadvisable for Foreigners to frame a Policy, without thoroughly understanding the position England occupies. It is true we have Colonies which give little in return for much they get from us. The policy they follow is mostly Parochial and selfish, while the Empire guarantees them freedom and the Fleets protection. They would like Imperial Preference, but object to recognise the equality of Manhood comprising the Empire, or the claims of the Empire, or those of Humanity, under a World Policy of fraternal Co-operation and progressive Economics.

The value individuals find in our Colonies as compared with the colonies of other Nations, largely rests in the British system of administration and justice, and the confidence felt by the investing public in the stability and integrity of the Supreme Government. Without the Investor, the hosts of qualified students, merchants and experts in any country would find themselves without a vocation. Colonies cannot be developed as fast as a Fleet can be constructed;

the growth of populations must be awaited. The expenses meanwhile are enormous, and the results problematical.

England puts no bar to Germany's trade with any of her Colonies; she admires the German Nation, and gives Germans a hearty welcome in taking domicile, and sharing in the business and profits of the Empire. In envying England the commercial prosperity, her enterprise has built up, sufficient account is not taken of the *burdens* that have to be borne. Any Country undertaking the burdens without the Commercial prosperity, would be courting financial disaster. It could only be attempted as a speculation, under cover of War on a grand scale. Europe would not be benefitted by such a war, even if successful against England. But in presence of the fact of Germany's Armaments, we must expect the Professor to share the National temperament when he sums up his lecture:—

1st. The National, and not the Economic interest must rule in Colonial questions.

2nd. To aim at a Great compact territory where Germanism can establish itself through its own force.

3rd. To Exchange territory, as soon as possible.

4th. To pay a good price for Portuguese Angola.

5th. Colonial compromise between England and Germany would ensure the peace of the World for a long time.

It looks as if great preparation was here to be made, for some 'work' which is not in demand. Germany needs evidently to be on her guard against professorial deductions from History. Like Statistics, History may concisely represent past action; but it is not always safe to prophesy in reference thereto. The practical man reserves his decision till he can see his way to carrying out a development from existing conditions.

In our view, the Colonial theory of Germany is based on a wrong appreciation of its value at the present time, and is not worth the expense and risk of the experiment. The attempt to carry it out by force of arms would not necessarily lead to a commercial success, because this rests on a policy of world Co-operation, not on one of National Isolation.

After all, the work of Nations in modern times is not dissimilar in character to that of Individuals. First a man has to learn to govern himself; this is taught by Religion. Then he has to learn to co-operate with the Neighbour; this is taught by Science and Experience. We can be compelled by fear, or encouraged by love, to work for, and with others. But the best work is done when self-control rules,

enabling reason to assert itself, and good working Agreements to be arrived at.

The Duties of Discipleship.

BY

Pandit TULSI RAM MISRA, M.A.

(Continued from the January Number, page 340, Vol. V.)

7. *The Brahmachari should be prepared to sacrifice himself for the good of the world.* In this connection, listen to the story of a *Jivanmukta* who gave himself up for the helping of suffering humanity.

In ancient Rome, once upon a time, the news went forth that there was to be a great *gladiatorial* combat in the public arena. All Rome flocked to it. An old hermit, a holy man from the far East, who happened to be there, lamented these bloody carnivals and determined to interfere even at the risk of his life. He knew nobody in Rome and nobody knew him. Yet he went in with the crowd, his heart—intent upon its cherished object. And now the *gladiators* entered the lists with sharp swords and pointed spears; for, it was to be a fight to the bitter end.

And as the combatants approached, the old hermit jumped over the wall and threw himself between the *gladiators* about to engage. And he called upon them to cease from shedding each others' blood. Then loud cries, shrieks and howls, arose on every side. "Back back, old man!" But no, the old man would not budge an inch. So the *gladiators* thrust him aside and advanced to the attack. But he still stood between their sharp swords and forbade them to commit murder. Now, "down with him," was the general cry. The Prefect gave his consent. The *gladiators* cut him down and advanced to the attack over his bleeding frame. But his tragic end was not in vain. It set the Roman people thinking. They began to reflect upon what they had done. Had they not, in a fit of passion, destroyed a holy man who gave his life as a protest against their blood—thirsty propensities? Thus they were shocked at their own cruelty. And from the day on which the self-sacrificing old hermit was cut down, there were no more *gladiatorial* combats in the Coliseum. The hermits' death was a great moral victory.

It will thus be seen that, if all our thoughts and words and deeds are for the helping of man and the good of the world, then the mere fact of this constant dedication places us in contact with the great force, so that our efforts become a thousand fold intensified for good.

8. *The Bramachari should cherish only pure and strong thoughts.* If a man's thoughts are pure and noble, he will attract around him hosts of beneficent entities and may sometimes wonder whence comes to him the power for achievement that seems—and truly seems—to be so much beyond his own. Similarly, a man of foul and base thoughts attracts to himself hosts of maleficent entities, and by this added energy for evil commits crimes that astonish him in the retrospect.

It is therefore necessary that the mind should undergo a course of training similar to that which the captain of a ship undergoes in order to fit himself as a navigator; and it should be made to obey the *light* within, just as the ship obeys the *helm* and is thereby saved from destruction.

Should a low and mischievous thought enter the mind, it should be cast out at once. But when a high and noble thought comes, it should be received as an honoured guest. And knowing that one becomes that on which he meditates, a good man should meditate, regularly and deliberately, upon a noble *ideal*; and constantly think on the things that are *true, just, pure, lovely and beneficent*.

And the thoughts of a *Brahmachari* should be perfectly free from harm; for, "Harmlessness is the highest religion." And if he will do all this, he will be laying the foundation of a *good, noble and benevolent* character.

9. *The Brāhmachari should put without delay his good intentions into practice.* But he ought not to expect any reward or acknowledgment for the good he may have done. Reward and acknowledgment are in himself and inseparable from him, as it is his inner self alone which can appreciate his good deeds at their true worth.

"Each one of us contains within the precincts of our inner tabernacle the Supreme court—*Prosecutor, Defence, Jury and Judge*—whose sentence is the only one without appeal, since none can know us better than we do ourselves, when once we have learned to judge that self by the never—waving *light* of the inner *divinity*—our higher consciousness."

10. *The Brahmachari should cultivate the spirit of mutual tolerance.* Tolerance, charity, harmlessness, forbearance and brotherly affection are eminently *social* as well as *religious* virtues. They bring peace and harmony in their train, promote concord and good will among men, and prepare them for a higher plane and a higher destiny. I would therefore exhort every *Brahmachari* to be *tolerant, charitable kind and benevolent*.

11. *The Brahmachari should also admire noble deeds.* "The sight

or hearing of great and noble deeds stirs up the secret nobility in us, for every soul that is born is great and noble and has in it wide and unfathomable possibilities in this direction. It reforms our conduct by raising the *ideal* of our life; it emboldens our heart by the remembered successes of men who have gone before us, it provokes even the most pusillanimous to work and rise in the scale of moral and spiritual beings; it kills doubt and fear; it raises and purifies us; in short it metamorphoses our whole inner being after the great and noble deeds we hear and admire."

The *Brahmachari* should therefore set up for his *ideals* pure and unselfish beings, such as Buddha, Christ, Howard, and Dayanand,—men who entirely subdued all selfish and worldly desires, and sacrificed themselves for the helping of man and the well-being of humanity.

12. *The Brahmachari should always speak the truth.* Truth is the first and the last element of *Dharma*. With those that are good, the speaking of truth is a sacred duty. "*Truth is religion; Truth is penance; Truth is Yoga; Truth is the eternal Brahman;*" so says the Mahabharata.

Truth is immutable, eternal and unchangeable. "*There is no religion higher than truth.*" Indeed, *Truth* is the very foundation of *Righteousness*. "Once upon a time, a thousand *Ashwamedhas* (Horse-sacrifices) and *Truth* were weighed against each other in the balance; and *Truth* weighed heavier than a thousand *Ashwamedhas*.

For this reason, the *Brahmachari* should always embrace the *Truth*. Harishchandra embraced it; Dasharatha embraced it; Yudhishthira embraced it; and their fame and glory remain undimmed and undiminished unto this day.

Let the *Brahmachari*, then keep as near the shrine of *Truth* as he can. It is not always the most popular place to resort to; but it should be the place most dear to him in all the Universe.

13. *The Brahmachari should practise moderation and stick to the golden mean in all things.* The middle path is the path of wisdom and of honour. It is also the path of peace and contentment. It has been recommended by the great and good men of all ages and countries. It was recommended by Buddha, by Pythagoras, by Plato, by Marcus Aurelius. It was also recommended by the great Bhishma, the wisest man of ancient times, and by Manu, the Prince of legislators. King Yudhishthira gave the same advice to his impatient kinsmen when they pressed him to fight his enemies. He said: "Don't be impatient. Stick to "the golden mean" in all things. Never go to the extremes. The middle path is the path of virtue and righteousness. The extremes

are the abodes of sin and iniquity. Even virtues pushed to extremes become vices."

Let this sages' advice be the rule of conduct for a true *Brahmachari*.

14. *The Brahmachari should love his country as he loves his mother.* But he should first try to understand what the word "country" really means. Country is not a mere zone of territory. The true country is the idea to which it gives birth; it is the thought of love, the sense of communion, which unites in one all the sons and daughters of that territory." Let each of us, then, strive to incarnate his country in himself. Let each man among us regard himself as born with a mission to serve his motherland, and learn so to govern his actions as to cause his country to be loved and respected through him. "Be your country your example; God at the summit; sovereign in the middle; and the People at the base of it." Such is the ideal which a true *Brahmachari* should set before himself.

Moral Education.

BY

Mr. NAYAN H. PANDIA M.A., LL.B.

The education of the masses and the imparting of moral education to boys have become of late the most important and interesting problems of the day. The solution of the former would have been partly reached if Mr. Gokhale's Education Bill had been passed into law. One must now patiently watch for the good effects of the education grants recently declared by Government. The latter problem however is by its nature more complicated and controversial and cannot be expected to meet with an equally easy solution.

The necessity of moral education at the present juncture is admitted on all hands. Indians are becoming more healthy, more enterprising and more intelligent, but there is no corresponding vitality in things spiritual. In Western countries, whence India derives her inspirations, the progress of scientific inquiry has done much to weaken the power of religious discipline. The acquisition of knowledge is good but without self discipline and self respect, it must lead to the most disastrous results. It has been recognised that there is in young India too much intellect and too little character. Parental respect and family obligations are no longer the educative restraining forces which they were. Strange social conditions are also emerging on every side. Agricultural India is slowly assuming the complexion of Industrial India. Huge aggregates of population collect in towns. Trade, markets, wages,

strikes and all the problems of the Labour Movement are coming into the front.

Social regeneration, both material and moral is the crying need of the hour. If society is to be improved it can only be through improvement in the character of man. The building up of the inward man in all his parts, faculties and aspirations, cannot be achieved except by calling in the aid of religion. Religion is a human necessity and must, to keep a body politic healthy, be a living force. It has been suggested in this connection that moral teaching ought to be introduced in Schools and Colleges, that religious instruction of a non-sectarian character should be imparted in educational institutions, that religious foundations should be resuscitated and properly administered, that only teachers of proved high character should be selected for schools, that the house life should be improved, healthy gregarious sports encouraged etc.

It is not for the British Government in this country to enter the sphere of religious controversy and contradiction and the heat and bitterness incidental thereto. On the other hand, the people will look with disapproval at theological discussions being conducted in the secular air of the Legislative Councils, nor can one wonder if they refuse to accept laws affecting their religious beliefs if made by men of alien or no churches and creeds.

Even the courts of law have declined to have anything to do with matters of religious interest, and in connection with a book, the Calcutta High Court has recently laid down in effect that nothing can be indecent that is religious, thus ignoring the great principle that nothing can be religious that is indecent. The case of *Khirode V. Emperor* reported in 15 Calcutta Law Journal at page 151 deserves for this reason more than a passing notice at the hands of the educated public. There the Magistrate of Cuttack convicted the publisher of a book called "Natu churi" or "The Theft of Tops" of an offence under S. 292 of the Penal Code which deals with the sale, distribution, &c., of obscene books. The matter went up to the High Court which set aside the conviction, Mr. Justice Chatterjee basing his decision on the following grounds.—(1) That the Urya Haribans is a very sacred work of the Uryas (2) that the story related in the Natu Churi was the same as that in the aforesaid sacred book and the language used in the former was not more objectionable than that used in the latter (3) That Natu Churi was an old book published very often (4) That it was a religious work (5) That the Hindus believe in the divinity of Radha and Krishna and do not consider their doings as improper and that the

incident described in the book would not suggest immoral thoughts in those who believe in their divinity (6) That Vaishnavism is the prevailing religion of the Uryas and (7) That in the Natu Churi, Krishna is described as a boy of five years of age, as a divine person and as performing supernatural acts. Having regard to these considerations the learned Judge was of opinion that it could not be said that the tendency of the book was to deprave and corrupt those whose minds were open to immoral influences or that the book was one of which it was certain that it would suggest thoughts of a most impure character, and under the circumstances he was unable to hold that it came within the purview of S. 292 of the Penal Code.

The case raises the following questions of paramount importance to the cause of public morality.

1. Whether in estimating the criminal liability of the publisher of an indecent book, it is proper to take into account the fact that it has gone through a number of editions.

2. What is the test of indecency in regard to a so called 'religious' book? In the case referred to, the learned Judge observed, "The evidence of the witnesses is generally to the effect that there are passages in the book which are obscene or offensive to purity and decency, that a perusal of the book may produce impure thoughts in the minds of readers and that school boys ought not to read the book; but it also appears from their evidence.....that Krishna and Radha are believed by Hindus to be a God and Goddess, that their doings are not considered as improper, and that those who believe in their divinity would not take immoral ideas from a story such as is described in the book." In the same case, a Hindu head clerk of the Registration office stated in evidence that he would never have refused to pass the book complained of for registration on the ground of its being obscene, and that he called the book obscene because he "could not read it before his mother and other elder superiors and had no other reason to call it obscene." Coming as this did from a believer in the divinity of Radha and Krishna, what additional ingredients were required to make the book fall under S. 292?

3. Is an act any the less immoral or less likely to engender immoral thoughts, because it would be impossible to human beings, when if it were possible, it would be immoral in them?

4. If an act impossible to mortals but immoral in their eyes in the abstract, is recorded as appertaining to a divine being can it be said that it would not raise immoral thoughts in the minds of those who

may happen to read the record (a) without admitting the divinity of the agent. (b) even while admitting the divinity of the Agent.

5. The learned Judge said. "The book being a religious one and apparently intended for Hindus and describing as it does incidents which are not considered improper by the Hindus who form the vast majority of the Urya population, it cannot be condemned as obscene merely because a small section of the Uryas who do not believe in the divinity of Radha and Krishna might take immoral ideas from it." When in a district in which an immoral book is likely to circulate the majority of inhabitants is of those who believe in the divinity of the agents and minority which does not so believe, is it proper to apply the maxim *de minimis non curat lex*? In days when printing was not and learning was confined to palm manuscripts, it might well be said that the circulation of a book was intended to be limited and a presumption against a general and indeterminate publicity might arise. But in the twentieth century, is it possible to lay down the limits as to the circulation of a printed, published and registered book in this hard and fast manner? And is criminal liability for the natural consequences of the publication of an indecent religious book any the less under the circumstances?

6. Are there not well known cases in which fraud or gross imposition of divinity on the part of religious heads and blind superstition or faith on the part of the devotees in connection with incidents of the character described in the Natu Churi in regard to divine beings, have led to the most lamentable deflections from morality? One has only to look at the proceedings in the Maharajah Libel case in Western India to satisfy himself on this point. In one of his letters, the late Mr. Gladstone observed, "There is one proposition which the experience of life burns into my soul; it is this, that man should beware of letting his religion spoil his morality. In a thousand ways, some great, some small, but all subtle, we are daily tempted to that great sin. To speak of such a thing seems dishonoring to God; but it is not religion as it comes from Him, it is religion with the strange and evil mixtures which it gathers from abiding in us."

7. Apart from the policy of dealing with incidents which are admittedly indecent appearing in the great, ancient and well recognised sacred books of the people, can it be permitted that such incidents should be published in a cheap and detached form in the writer's own language, apart from the context and without prominently explaining the allegorical meaning if any, underlying them? The learned judge in the course of the Judgment observed. "The love stories and dalliances of Radha and Krishna have a deep alligorical meaning, but the

deep allegory and the spiritual significance of the love stories of Radha and Krishna cannot be fully understood by persons who have not a certain degree of spiritual culture."

8. Is it not possible for Government without departing from the policy of religious neutrality, to restrict the publication in future of such books by refusing their registration unless certain stated safeguards are observed? Government is pledged to religious neutrality but not to moral neutrality. Let Government also openly evince their partiality to moral education by the encouragement of writers on morality and teachers of moral precepts, by inviting capable men to collect and compile in a presentible and attractive form moral precepts of many creeds and inviting moral lectures and essays, if necessary, by the offers of reward. It is certain that if those in authority put their shoulders to the wheel, both men and money will be forthcoming to move the car of morality faster and faster.

Much however still remains to be done through private enterprise and individual effort. No doubt a number of intelligent and earnest minded persons on both sides of the sea are devoting their best energies to discover a way to reach the desired end that may please and profit all parties. The Moral Education Society has been started in Bombay by a number of educated Indian gentlemen with the object of helping to build up Indian character. Mrs. Besant has produced a series of books called the Sanatana Dharma Series and the Moral Education League in England is engaged in preparing hand books based on cherished Indian traditions with the same end in view. But I would earnestly plead for a large view and a more extended effort. I would call upon every educated man to take his share amongst fellow-men of his own caste and his own way of thinking. The spontaneous attachment to the old order of things with all its symbols, institutes and deep associations, so natural to Indians, I would not for a moment, have reformers either affront or ignore, but I would call upon the better educated, with kindly sympathy, perseverance, unselfishness and public spirit, to kindle and keep burning the flame of the spiritual life which at once energises the best feelings and aspirations of us all. The faith is there, the material is there: Shall it be said of intellectual men that they forgot the obligations which the larger life and the widening creed of universal brotherhood preached by Shri Krishna fasten upon them? Further is it not possible for the Moral Education Society and other kindred Associations in India to take up these and the serious questions involved in the judgement of Mr. Justice Chatterjee, start discussion on the subject and initiate the

movement of educating public opinion in the matter, so that the popular mind may at no distant date and in no uncertain manner express itself and contribute its quota to the clearing of the moral atmosphere? Is it impossible to expect that the Societies will study and expound the great ancient religions and after pointing out the fungus growth that bars progress, inquire into and explain the allegorical meanings underlying the writings? Is it not possible to cast over them a prophetic mantle and assign to them a mission distinctly religious as the champions of that divine Truth which it is the office of all religions to uphold?

Religion is universally admitted to be the most potent and necessary element in human life, it is one of the greatest of disciplinary elements. But are we ever students of religion? Are we ever actively disposed to be religious ourselves or to promote spiritual ideals in others? Notwithstanding that Time has dealt rudely with her, the field of practical religion knows no champion and attracts none of those who should be proud to be her humble servants. Is this as it should be?

United, We Progress.

BY

MR. H. S. LEVALLEY, KANKALLEE, ILLS.

Dont mix, mentally, tension with extension. One is usually a hide bound condition, while the other is likened to that liquidity that goes and gives to each part its just due. The first may be aspiration but what about inspiration, the spirit that puts it into being?

Conviction is the starter but confidence is the steady force which the Will uses in putting man up the slopes to the broadening shores of true life's desires.

To know is static, to execute, express, expand is dynamic. It is the part in spirit which more than equals mass in form. It is creation of a new reformation, it gives magnitude to appoint, eliminates all figures except the circle. It transmutes trinity to infinity, it is the immortality of the eternal now when the sun of spirit passes o'er penuel.

Over a century ago Voltaire denied the proof of bones of pre historic monsters thru fear of confirmation of Noah and Ark, to day thanks to a better understanding of the eastern lore, scientists no longer cavel at Joshua's stopping of sun and moon, they know it as a sustained state of soul illumination, coalescence in spirit of all the senses where one in spirit transcends the mass as form.

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It is better to be zealous and try even if bulls eye is not hit at the first shot than to be jealous and hold your fire in attempt to destroy another's aim.

You know it is so? Prove the same by "go." We may take your money unquestioned—but not your word—unless we see the heart in it, you demand our interest, have you a selfish motive? You say listen to the music of the spheres—is it to increase our respect for our own personal note of truth or to magnify yours? You have a message? Well we have ears—to be tickled by our own sage advice. Strike our grade, demonstrate where our interests are one on a mutual investment.

If you are with us, hear our call then we will help you haul. Dont roost but boost, be a bee, what we really desire is not the telling of the tale, the garments we should wear, but the heart laid bare. We want no padded curves accentuated as to contour by a hobbie skirt, not a closed tensed fist but an open hand clothed with power of rightful maintainance for all. Are you firm for retrenchments in order to make stronger intrenchments for self?

Will having greater faith in you lessen confidence in ourselves?

Dont play the goat and butt in to anothers column, but see if you can prevent the wobble in yours—if so warble, be a bird. Try for permanency as well as pertinency.

Spill over and test contents of the cup, but dont slop you are to be up and at it not down and out. Tell your fields dont harrow your feelings.

To share and not to shear is the new note, the new song of loyal progressive brotherhood that shall be as one with the eternal good.

A Lyric*

BY

LOUISE ALDEN F.I.A., Sc.

Editor of the *Great Center* Chicago, Ill

I will sing of the water brook,
Where sweet voices babble;
Mingling as one' in truth,
Midst the earth's rabble.

I will sing songs of the night,
When the soft shadows fall;
Gently changing to light,
At mornings call.

* Sent by Mr. H. S. LeValley, Ills.

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Voices are hushed and still,
When God awakes;
All life opens to fill,
If love partakes.

I will sing of the noon tide blaze
When the glorious sun shines bright
And again in the twilight haze,
As he sinks away from sight.
Refrain—

Steadily, softly voices are calling,
From water and fire and air,
Meeting with earth in "silence" appalling
The voice of infinity there.

Art for Art's sake.

BY

MISS. HILDA M. HOUSIN, ENGLAND

"Art for art's sake" is a phrase continually on the lips of artists students, and that larger section of the public, vaguely described as "artistic". It has passed unchallenged for so long that it has come to be regarded as an artistic council of perfection, and is often so accepted without any real understanding of its significance. We hear it constantly used in vindication of the claims of *Technique*, as opposed to those of *Theme*, and it is in this particular relation that I propose to consider the meaning and value of the phrase.

We have been lately passing through a very vigorous and much needed reaction against the false sentiment which for so long obtained in the domain of Art. It was demanded by a public who desired—first of all—that a picture should play upon their emotions through a pseudo-sentimental subject; and in consequence, technique, nature study, patient observation, and truth of rendering, even the mere formalities of drawing, were all slurred over, forgotten, and forgiven, provided the "subject" told a "popular" tale. This pandering to popularity was as degrading to lofty conception and originality of theme as to sincerity of treatment, but the much needed protest has swung the pendulum as violently in the opposite direction with a result as misleading and mischievous as that which it was designed to remedy. It has replaced one false conception of art by another, equally false, and limited. In order to restore technique and thoroughness of work

to their rightful position, beauty and purity of conception, have been ruled out of consideration. A public house brawl is judged equally worthy with the noblest ideals of seer or poet as subject for an artist's loving skill, insight, and the world's edification. It is argued that the true artist finds beauty in all things; and that his craftsman's art discovers it as surely in the sparkling ale, the ruddy firelight, the flushed faces, of the tavern, as in the calm dignity of Minerva's brow, that it is his glory to portray realistically whatever he finds of form, texture, or hue, whether it be in itself debased or noble.

But these arguments leave out of consideration the great fact that man, though many sided is a *unity*, and that each part, each activity, and quality, re-acts upon every other, and so influences the whole man. That as his intellect guides his hand, and trains his eye, so if he is to produce a complete and perfect work, must his soul refine and temper his intellect; he cannot use his finer instruments for coarse work without blunting their edges, and destroying their delicacy.

You may use the intellect, the trained vision to discriminate the purity of colour, the dexterity of treatment, in a subject that is base and vulgar, but the soul either consciously or unconsciously is warped by the enforced contemplation of that which is so alien to its true nature; it shrinks within itself crippled and ashamed, or by continual contact with the evil suggestions becomes hardened and blunted to all its spiritual intuitions and lofty imaginations. No longer the wise inspirer of the intellect, the whole purpose of the man shares in its dethronement and is degraded, and his work degenerates from noble creation to an ignoble cunning.

The highest privilege and power of Art is to suggest by beauty of conception and treatment those fairer truths, and greater possibilities of being, which the stress and ignorance of daily life do so much to obliterate and deny. The conception of the artist should be worthy of his own soul—by which, if it be worthy to be called art, it is inspired—and the technique, the knowledge used, worthy the themes.

Let us turn to the old Greeks who were nothing if not practical, but who have ever been the world's masters in Art. They held it a fundamental axiom that no man could be a great artist, unless he himself were good, unless his soul and mind were pure—he must first worship the good, which was ever synonymous in their minds with the Beautiful, and then he could produce good work, the outer must be an expression of the inner, a bad tree could not produce good fruit of whatever kind; and a great intellect, a genius, naturally contemplated that which was noble and therefore beautiful.

"The most beautiful work of Art, in the Greek sense of the term, was that which made the fairest and most harmonious appeal, not only to the physical but to the moral sense, and while communicating the highest and most perfect pleasure to the eye or the ear, had also the power to touch and inform the soul with the grace which was her moral excellence."*

Let us aim, therefore, at this wholesome and reasonable unity of view with regard to our Art and life, remembering that the two should be but different expressions of the same ideal. Let us understand the real virtue of technique, the right dignity of subject, and above all let us realise the true vocation of art in our own lives, and in the greater life of the state.—

"We would not have our guardians grow up amid images of moral deformity, as in some noxious pasture, and there browse and feed upon many a baneful herb and flower, day by day, little by little, until they silently gather a festering mass of corruption in their own soul. Let our artists rather be those who are gifted to discern the true nature of the beautiful and graceful: then will our youth dwell in a land of health, amid fair sights and sounds, and receive the good in everything; and beauty, the effluence of fair works, shall flow into the eye and ear like a health giving breeze from a purer region, and insensibly draw the soul from earliest years into likeness and sympathy with the beauty of reason."

From—The Republic of Plato.

**Marching on or evening musings while crossing the chasm of
eighty-nine years and looking to the ninetieth milestone.**

BY

DR. J. M. PEEBLES, LOS ANGELES.

This beautiful day of California sunshine and flowers—this the 24th day March, 1911—I bid goodbye to eighty-nine years and donning the bundle of toil and expected trials and struggles, I start off healthy and cheerily on the march to the ninetieth milestone. It is almost now in sight, for the passing years seems so brief, considering the rapidity of time and work that each incoming year adds more and more responsibilities.

Life abounds in unfilled prophesies and unfathomable mysteries. Reflecting upon it, I stand in the amazement of silence.

* Greek view of Life, by G. Lowes Dickinson, M.A.

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Though nineteen times crossing and re-crossing the Atlantic ocean during the past forty years and more, though five times encircling the globe, the guest of Maharajahs, dining with princes, tenting among savages, traveling by railways and steamers and lecturing in every State of our country except one, I have never been the subject of the least accident by sea or by land.

Has each person from birth a guardian angel? Is our life a charmed one? Do guides from unseen spheres protect? Are the pilgrimages of mortals mapped out by the starry influences? Are they directed and guarded by those grand old masters of antiquity who graced our world's earliest morning?

No sane reasoning man considers this to be a chance world. The coming of the eclipses and the regular return of the seasons, prove it to be a world of order, under the reign of immutable law.

Naturally, I am intensely skeptical, yet was ever brave enough to investigate all subjects connected with science, religion and the destinies of man; and when thoroughly convinced of a truth, I am invincible and immovable. While endeavoring to blend dispassionate reason, sound judgment with devotional fervor and with spiritual unfoldment, I have sometimes written with an iron hand and a sharp-pointed pen; yet under the pen-strokes glowed the spirit of sympathy and kindest fraternity.

To my consciousness for over sixty years, Spiritualism, the direct antithesis of materialism, has been the living Logos, the holiest word, except God, in the English language. And its demonstrations are God's living witnesses of a future existence, golden with the glories of immortality.

This March 23rd is another birthday morning. Late last night, thinking, camping by the tomb of eighty-nine buried years and meditating, I was alone—no, not alone; I am never alone unless in a crowd of ambitious and inharmonious souls, with whom God is gold—I asked aloud, What has been the harvest of my seed-sowing for full seventy-five years in public life? What the report of memory's recording angel? Where and how fare the flocks over which I was the shepherd? Queer and quaint were some of the members of the different folds to which I ministered. They might be compared to forest trees. Some were tall and graceful; others stunted and knotty; some stood upon the mountain witnessing the early sunbeams and waltzing with the winds; others were nearly all bark and root, functioning deep under ground. These latter bore little fruitage. And yet, considering the whole, it was well. There must be variety. Desirable and

beautiful is diversity. Effective are the shadows and back grounds in pictures. Clay, mortars, hammers and scaffolding are necessities in the construction of both the peasants hut and the king's palace. Toil is the builders' mission. Spirits are our helpers. Angels are the appointed polishers of templed stones and God over all, is the Infinite Architect, whose love prompts, whose wisdom plans and power executes. God is good.

Sufferings are masked mercies. Evils are often the means to develop the best that is in us. Good and evil are the right and left hands of moral actors in life's drama. From the mud the lilies spring. Delicious are the berries that grow among the briars.

In thought, a multitude rises before me. Does the journey of life seem to you all, long and weary? Are the shadows deepening? Are the nights that come and go, more dark and dreary? Are the crosses of life getting heavier? My friends, Do not falter—trust and journey on—the Calvary of thorns preceded the crown. There is light upon the mountain of hope, there is rest by the wayside under the palms of faith. Sandalled feet bled before the masters reached the lofty altitudes of peace and spiritual rest. Press on then brother-sister repine not—God is good.

“Lo I see long blissful ages
When these darker days are done,
Stretching forward like a summer
Towards a never—setting sun.”

Christ prayed in the garden and pressed on. So press on my friends; not a thought nor a step forward is lost. Every vine you plant shall yet quiver with purpling grapes—every ideal shall ultimately blossom into the real and every unseen song of the soul shall yet in the coming some time, help to swell the harmonies of heaven.

Differences of opinions will necessarily arise. The human mind is not an automatic piece of mechanism. Thinking souls in the body or out of it are moral agents. It is their right to investigate, to reason and to form judgments. They differ, but differences are not necessarily radical disagreements or contradictions. The green apples of July do not necessarily contradict the ripened ones of autumn. Let us all differ in the spirit of love and goodwill.

Has my pen at times been too incisive? Have my words been too hot and hasty with enthusiasm? I now bid them down forever. Mars, red and fiery with war, adieu. Energy in the reformer is indispensable; but it must be tempered with love. Under the prairie fires, later, the green grasses grow. Under the ice, the music of rivulets run. Anger,

hatred, jealousy and envy are emotions that my conscious spirit knows not of. They have no part in the second resurrection.

"Ten thousand thousand are our tongues,
But all our hearts are one."

Only pleasant memories do I cherish of all my old co-workers in the fields of anti-slavery, temperance, woman's suffrage, anti-vaccination, anti-vivisection, vegetarianism, peace rather than war, the heaven-conceived phenomena that demonstrate immortality and an abiding faith in Christ, that is, the abiding Christ spirit of love and upon which divine force rests the world's redemption. What care I what God they adored or at what shrine they worship? I am no man's judge. We differ in theories and do our eyes in color and what of it?

Seventy-five years ago, when yet in my teens, sensitive bearded and timid, I commenced public speaking. What discoveries, what social and religious changes since! How blessed to have witnessed as participated in these many changes! And where are my old comrades those faithful pioneer heroes that led the advance columns on the battlefields of reform? Gone, one by one, leaving behind them royalty and soul-loyalty to truth—gone to swell the numbered throng of star-crowned immortals who were faithful unto death. Seeing them now through the mists of precious old-time memories, my spirit grows strong, my nerves become steel anew and my throbbing heart flames with a fresh enthusiasm to continue the campaign that those venerable pioneers inaugurated with the sweat drops of suffering and persecution. Though their white feet now press the gardens of the gods, their great living souls vibrate in sympathy with ours. Memories are undying—unselfish friendships are eternal and when recounting the deeds of those grand moral heroes, my eyes moisten with tears.

Wrong it may be, but often do I long to cross the clear crystal river and meet them. The buds of spring ache; while the inviting sunbeams caress them into blossoms. Trampled flowers exhale their sweetest fragrance and purpling grapes yield their most delicious juices when torn and bleeding in the wine press. Sorrowing and mourning over the disharmonies of Spiritualists, I press on.

Men saw he thorns on Jesus's brow
But angels saw the roses.

Weep on, oh sad and sorrowing weeper. Chisel, mock the flint ink marble that you chip and shape, of sickness and sorrow, ring your changes on nerve and muscle! It is well and wise. It is the friction steel that shines; the rustling wind-torn husks, when stripped, reveal

the yellowing, ripening corn. Do not storms purify the air? Do the biting frosts check the plague? God is good; and I am swimming just now in the ocean of God's Infinite Love. I envy no one and have no enemies to punish. Devoutly do I love my fellow man regardless of clime, color or creed. We are all in the subjective, brothers, sisters, neighbours. I am at peace with the world and on the most friendly terms with God.

Still I am a sincere, yet stumbling pilgrim, lecturing, writing healing, traveling. There—an innumerable throng—are on the way the aged leaning on their staffs and thousands of honest poor, swell the passing crowd. Let us do something now for the latter. Let us at least bestow a smile—let us do something more than speak a kind word let us hasten to lift their burdens. There are children crying for food there are the sick to be nursed, there are aching hearts to be comforted there are scalding tears to be brushed away.

Gentle reader, juse reflect a movement. What did you do the last year to help others? What are you doing now in this field of charity and philanthropy? Angels, ministering angels. look down and listen that you may rightly record their answers.

(To be continued.)

EDITORIAL NOTES

THE increase of poverty throughout the world plainly demonstrates the weakness of the social order.

A CERTAIN WRITER says: "If we really have decended from apes we could not have inherited the tendency to cruelty to our fellows from them. There is no struggle for existence between apes. They do not murder and oppress each other. There is no war of extermination going on between different members of any other breed of animals, like that which goes on between human beings. In this respect we are lower than all other animals."

THE *Open Forum* says: "Andrew Carnegie has been quoted as saying, wealth lessens rather than increases happiness. Millionares who laugh are rare" If Mr. Carnigie is effected by this rule, he ought to make preparations for happiness by paying the inmates of the Carnegie Slaughter Pens (steel mills) a decent living wage and provide for those who have been injured in building up wealth for him, instead of building libraries and endowing religious institutions."

Young India thus concludes an article on "What is the best thing on Earth? "Our great aim in life, therefore, should be to have all our powers of body, mind and heart, well preserved as God made them to be, by His help they can be, so that we may enjoy the fullest measure of a pure, healthy, happy and useful life."

A new religious sect came to light in Paris a short time ago. This new organisation is known as the "New Christians" and the principle object that it has in view, is to teach and promote Spiritism, and to explain to the world the book of Revelations and miracles.

THE *Times* observes that during the last census the authorities accepted the statement of some 35000 persons in Western India that they were Hindu—Mahamadan.

It is said that there are 995 Protestant Missionary Societies, spending annually 96 crores of rupees to preach the Gospel of Christ to every human being on the globe.

THE *Travancore and Cochin Diocesan Record* says:—"Of the 50,000 members of our Church in this diocese, some 30,000 are converts from the "depressed classes," who after long centuries of serfdom, were liberated about a generation ago and are now objects of solicitude on the part of the various classes of people in various parts of India.

IN the *Pioneer* we read: "The question whether the town of Kasia in the Gorakhpur District represents the site of Kusinagara, the place where Buddha entered "Nirvana" has for sometime been a controversial point among archaeologists. General Sir Alexander Cunningham first proposed the identification, but it was rejected by Mr. Vincent Smith, I.C.S., the well known writer on Indian art and history. The Archaeological Department has endeavoured to settle the question, and on the whole the results of recent excavations strengthen Cunningham's hypothesis. A year ago the stupa adjoining the main temples in which a colossal image of the dying Buddha is enshrined, was opened and a copper plate was discovered. Strange to say, only one line of the inscription it contained was incised, the rest being writing in ink. It was evidently the custom to write out the inscription first in ink and to have it then engraved by a copper smith. But in the present case the local artisan appears to have possessed so little skill (the engraving is indeed very poor) that

after one line has been incised the monks resolved to place the plate in the stupa as it was. By scraping off the layer of rust the underlying painted inscription came to light, in most places in a remarkably good condition. It then appeared that the inscription was a sutra or sermon of Buddha in Sanskrit, but at the end was added the donor's name with a benediction, and the whole closes with the words, "Nirvana-chaitye tarmapatra itit" or "the copper plate in the stupa of the Nirvana." This is of unusual interest—for it may be assumed that the stupa of the Nirvana was indeed the monument erected on the traditional site of Budhas' death and that consequently General Cunningham was correct in indentifying the Buddibist site of Kasia with the ancient Kusinagara the place where Buddha died."

IF Mr. Surendranath Bannerjee's pronouncement that any political reform must be preceded by complete social emancipation made at the last Chittagong social conference has been made early and he worked for it, he would have done more useful work for India.

As President of the Kayastha Conference held at Fyzabad on the 6th April, Mr. Sarada Charan Mitra urged the unification of the Hindustani and Bengali Kayasthas and the introduction of interdining and inter-marriage amongst them. As a step in that direction a *Kachcha* inter-dinner was organised in the Conference camp and was attended by nearly 150 Kayasthas of all sections.

THE 82nd Anniversary of the Brahma Samaj was celebrated by the members in London on the 25th January last. On that day Divine Service was conducted in the evening at Essex Hall, Strand, by Dr. J. Estlin Carpenter. Many members and friends of the Samaj were present. On the 26th January, the members of the Brahma Samaj gave an "At Home" to these friends and sympathisers with the movement at the Waldorf Hotel. About 200 guests were present, Sir K. G. Gupta welcomed the guests. The following Sunday, Divine Service in Bengali was conducted at the Emerson Club in the morning by Mr. S. C. Roy, the Assistant Secretary of the Samaj.

IN the *Theosophy in India*, March—April 1912, Mr. Bhagwan Das, General Secretary, Indian Section, T. S. writes an article strongly disapproving of what many people are beginning to describe briefly as 'neo—theosophy' viz all that strongly propagandist literature and activity which centres round the expressions, the "Coming Christ," "Acyone," and the "Order of the Star on the East."

THE 16th Annual Report of the Hindu Widows Home Association Poona shows that the Home has fared considerably better than in the preceding four years. Not only were the subscription sufficient for the current expenditure but the permanent fund has been increased by Rs. 3800. On the whole the Home shews signs and progress in all directions.

THE Fourteenth Provincial Social Conference that was held at Kumbakonam on the 9th and 10th ultimo is a significant one. It was a Brahmin Conference, in that it was more largely attended by Brahmins than in any of the previous years. The line of work it adopted was "Reform on Shastric basis." The President of the Reception Committee declared that was the view of the Committee and that the Resolutions placed before the Conference were on such topics and such terms as did not in their opinion conflict with the express text of the Smritis. Hon'ble Mr. Justice Sadasiva Iyer was in the chair. Resolutions on "Sea Voyage," "Depressed classes," "Female Education," "Readmission of converts," and "Marriage Reform" were passed. We are very glad that the Brahmins have come up so far and wish that in due course Smritis will give place to Reason.

THE Depressed Classes Mission Society of Madras maintains two Schools with a total strength of 150 pupils. The Committee of the Society has two whole time workers, in addition to the School staff, who paid visits to different localities inhabited by the 'depressed classes' and spoke to the elderly people on the evils of drink and saintary habits. At the last Annual Meeting, Hon'ble Mr. Justice Sadasiva Iyer who presided offered a prize every year to the pupil of the depressed classes who was able to repeat the Bhagavat Gita.

A Sanatorium for Hindu Consumptives has been established at Karla, a village, a few miles distant for Lonaola on the G.I.P. Railway. The Opening was performed on Saturday the 13th April by His Excellency the Governor of Bombay on his way to Mahabalesvar. Sir Bahlebandra Krishna Bhatvadekar, in his introductory speech, requesting His Excellency to declare the Sanatorium open, gave a short account of the institution.

FLORENCE Nighlingale Village Sanitation Fund now amounts to nearly Rs. 140,00. At a meeting of the subscribers to the Fund held in April, it was resolved that Rs. 13,000 be invested in Bombay City

Improvement Trust Securities, and that the balance be placed at the disposal of a Committee for the purpose of commencing work on the lines suggested in Mr. Devohar's memorandum, in two villages one in the Poona District and the other in Thana District. Other resolutions were also passed.

IN the *Mysore Times* we read: "It is really gratifying that Her Highness the Maharani Vanivilasa, C.I., takes a deep interest in encouraging female students to undergo the St. John's Ambulance Course. H. H. the Maharaja is the Patron and H. H. the Yuvaraj is the President and Sirdar M. Lakshimi Kanthi Urs is the Hon. Secretary, of the Ambulance Association in Mysore. Students, male and female, the Police and the Sepoys, and the men of the Health Department, all are arranged to undergo this course. The Mahareja's College and the Widow's Home, are given the benefit of this course by a series of lectures. In the Examination of the Ambulance Pupils of the Widow's Home, five students passed in the Junior Course. His Highness the Maharani, C.I., very kindly sent for the successful students to the Palace and gave them each a silver article.

ON the 14th April last witnessed one of the greatest tragedies of sea going in modern times. The great steamer *Titanic*, one of the latest and most up to date of modern passenger steamers, making her maiden voyage from Southampton to New York, ran against an iceberg and went down with a large number of the nearly twenty five hundred souls she was conveying. At about half past eleven o'clock, in a cold star light night, the passengers felt a slight shock which passed almost unnoticed. It was only when the engines stopped and the boats were lowered that the seriousness of the catastrophe was realized. About 800 persons embarked in the boats and the rest went down with a ship within two hours of the collision.

THE well known journalist and philanthropist Mr. W. T. Stead has been among those who found a watery grave by the recent *Titanic* disaster. No body interested himself more in the cause of the world's peace than the late Mr. Stead. He had a hand in the Czar's famous circular to the Powers resulting in the Hague Conference and the establishment of an International Arbitration Court.

THE *Times* is able to announce a Biblical discovery of very remarkable interest and value. It is the latest fruits of those excavations in Egypt which are gradually bringing to light, from the graves of the

Greek settlers and Copts of the Early Christian era, a series of documents, which in historical importance, are hardly inferior to the more ancient hieroglyphics of the Pharaohs. The latest discovery has brought to light a papyrus volume containing the text of the greatest part of the book of Deuteronomy, the whole of Jonah, and nearly all of the Acts of the Apostles. This precious volume is written in the dialect of upper Egypt and was acquired by the Trustees of the British Museum last year. Bible Students of every kind will rejoice that the authorities of the National Museum have lost no time in printing these documents and making them accessible for study in a volume entitled "Coptic Biblical Texts" in the dialect of upper Egypt. It is thought that this script was written not later than the middle of the 4th century.

VERBATIM reports of the lectures delivered in March in London by Mrs. Annie Besant have appeared in the *Christian Commonweath* as follows:—March 6th "The man of the world: His finest steps." 2nd March 13, "Seeking the Master". 3, March 20, "Finding the Master" 4th, March 27, "The Christ life", 5th, April 3 "The Christ Triumphant and the Work of the Hierarchy."

WE regret to record the death of Dewan Bahadur R. Raghunatha Row, In him, the cause of Social Reform loses one of its staunch advocates.

THE Gospel which Mr. W. T. Stead preached with the greatest insistence and that for which he founded and ran the *Review of Reviews* has been summarised by him as follows:—

1. International brotherhood on the basis and justice and national freedom, manifesting itself in universal entente cordiale, Anglo-American reunion, into colonial intimacy and helpful sympathy with subject races, and international arbitration. (2) The reunion of all religions on the two fold basis of the union of all who love in the service of all who suffer, and the scientific investigation of the law of God as revealed in the material and spiritual world. 3. The recognition of the humanity and citizenship of women embodied in the saying, "whatsoever you would that women would do unto you do ye even so unto her." (4) The improvement of the condition of the people, having as one guiding principle, "Put yourself in their place and think how you would like it." (5) The quickening and inspiration of life by the promotion of reading, physical training, open-air games, and the study and practice of music and the drama.

TOPICS FROM PERIODICALS

The Golden Rule of Pythagoras.

Let not soft slumber close thine eyes
 Before thou recollectest thrice
 Thy train of actions through the day—
 Where have my feet found out the way?
 What have I learned, where'er I've been.
 From all I've heard, from all I've seen?
 What know I more that's worth the knowing?
 What have I done that's worth the doing?
 What have I sought that I should shun?
 What duties have I left undone,
 Or into what new follies run?

Indian Home Rule.*

BY

H. C. KEENE, C.I.E.

That the preparation for Indian autonomy should be initiated by one who has devoted a great part of his official life to similar measures for Ireland seems appropriate. Lord Morley has probably by this time found that the difficulties which beset the path in the one case are by no means absent from the other. If the Irish Protestants, with their strong religious opinions and their traditions of a lost ascendancy, regard with abhorrence and anxiety the prospect of being subjected to the descendants of those over whom their fathers once held sway, there is a large minority in India in a similar position, about one-fourth of the entire population being Moslems, whose ancestors were the ruling class in most parts of the Peninsula for many hundred years. The violent and often sanguinary conflicts to which these animosities give rise must strike a wise and humane statesman and lead him to reflect on the certain consequences of leaving a large and important minority exposed to hatred and oppression. The parallel, indeed, is far from complete; the so-called Nationalists in Ireland being not very different in race and customs from their Protestant fellow-subjects, or from the people of the predominant country. The Celtic element in the blood may be larger, though there are districts in the South of Ireland where the population is of Saxon origin, but foremost in hostility, and the most efficient leader of Irish agitation in modern times was Charles Stewart Parnell, a man Saxon origin, a landlord by position, and a Protestant in creed. In India, on the other hand, all the differences of race and religion are present and productive of incorrigible animosity. More especially do the Hindus differ from ourselves in the way of colour; and that difference is of greater significance than was outlined in the days of Wilberforce and Clarkson, when our crockery was so often adorned with a picture of a kneeling negro, asking if he was not a man and a brother? The present condition of society in the United States would be enough to answer this question, Sambo being apparently farther off than ever from asserting his fraternity in that land of the free. But there is another piece of evidence especially significant in India, where the Vedic Aryans use the same word "Varna" for both colour and caste, and the reason of this is not for to seek. The burnished livery of the sun is

* A paper read before the East India Association, London.

not acquired in a generation or two; it is the work of many centuries, during which a concomitant evolution has been going on productive of deep-seated diversity and even hostility, in regard to races that have been otherwise reared. If, therefore, the policy of surrendering the control of administration is difficult in a small island inhabited by white men, how much more embarrassing the situation when we are called upon to extend similar confidence in the case of a vast region peopled by races which, however varied in blood and traditions, have never shown themselves, in any case, capable of managing their own affairs.

Amongst other peculiarities that distinguish the Eastern from the Western mind should not be forgotten their different habits of thought and reasoning. The Briton, with the exception of certain Scottish metaphysicians, has no love for abstract principles; and such general rules as he may take for his guidance are usually founded on concrete facts. The Hindu, on the other hand, is always delighted with *a priori* assumptions from which he proceeds to deduce the gravest conclusions. When he declares that the abilities of one man are exactly similar to those of another man, he not only forgets the caste system which pervades the whole social life of his race, but he lays down a principle full of practical peril. This dangerous course, however, has been in recent times attracting some of those British statesmen who have had influence over the affairs of India; and it is somewhat unfortunate that the first impulse to India unrest was due to the great politician who was Lord Morley's leader. When Mr. Gladstone was Prime Minister, the Indian Viceroyship was held by the Marquis of Ripon, his faithful follower; and this Viceroy, doubtless under Gladstonian inspiration, introduced into the length and breadth of the land what was considered the inestimable boon of municipal self-government. For that boon, indeed, there was no general demand; on the contrary, the persons upon whom local powers were conferred were disposed to look upon it as a special form of oppression! What, they asked, are the District Officers appointed for, if not to manage the matters of local administration for which we have neither taste nor leisure? They argued that they had no care for roads or drains, no special interest in sanitation; if the Government in its wisdom regarded such things as matters of importance, the Government was all-powerful, and they could not object; but the Government should at least do these things through its own officers. Whatever may be the present state of things that was the way in which the first essay in self-government was at the time received. In this connection it may be interesting to notice how the general administration of the Viceroy struck the Minister who assumed charge of the post of Indian Secretary just at the time of Lord Ripon's retirement, Lord Randolph Churchill, whose industry and skill, with the help of able assistants at the India Office, had enabled him to master, in a comparatively short time, the essential details of his important charge.

In the speech in which the Budget was introduced at the end of the summer session of 1885, the Secretary of State for India made use of the following remarkable language:

"Lord Ripon had prosperous times to deal with, and an increasing revenue."

All dangers had apparently passed away so far as foreign affairs were concerned, and as far as they had any bearing upon Indian finances; and Lord Ripon and his counsellors laid themselves down and slept. All indirect taxation of any value was remitted; the Customs Duty was almost totally abolished and the Salt Duty was reduced. In 1882-83 the Indian Army was reduced by five cavalry regi-

ments and sixteen infantry regiments. The British Army was allowed to fall to 10,000 men below its proper strength.

"No frontier railways were commenced; no roads were begun; no preparations were made for the defence of a long and difficult frontier. . . .

"In 1882 the Russian Government, with the frankest candour, called our attention to their proceedings in Central Asia and invited us to delimit the frontier of Afghanistan; but the only reply they received was a dull and sullen reply, as of a man under the influence of a narcotic. Our ally, the Ameer of Afghanistan, also sent many warnings. . . .

"Then followed the fruitless frontier negotiations, and Lord Ripon came home and Lord Dufferin went out, not one hour too soon for the safety of India and the tranquillity of the East.

" . . . Then came the additional military expenditure, from three to four millions; and the result of it all is now before the House in the deficit in the Indian accounts of a million and a half and in the permanent extra military charge of no less than two millions a year. . . . The expenditure on civil buildings was allowed to be increased by over one million a year. The Famine Insurance Fund, on which we prided ourselves, has been proved in time of trial to be illusory. Indian interests were so clumsily, so stupidly handled that progress has been thrown back almost for a generation; . . . and I hold up that Viceroyalty, and the Government responsible for it, to the censure and the condemnation of the British and the Indian peoples.'

These passages cited from the Budget speech of a Secretary of State, who spoke within seven months of Lord Ripon's retirement, with the full command of the materials available in his office, show that there was a side of Lord Ripon's administration by no means advantageous to the interests of India; and they form an estimate which ought not to be overlooked by those who are disposed to rate that ruler high on account of his concessions to Nationalist desires. What is the use of introducing self-government in cities and towns of a country for whose protection no adequate provision is made? After the lapse of years we see a follower of Mr. Gladstone proposing to widen the path opened at that distant date; and it is both interesting and important to ascertain whither that path is likely to lead. In the beginning of this paper the policy announced by Lord Morley was spoken of as preparatory, and it will be well to state here the reasons which indicate that the new system can hardly form a permanent solution of the problem. In doing this, which is unavoidable, a short survey should be taken of the past. The India which existed before the advent of the British is perfectly intelligible; it presented a wide scene of conflict and confusion in which, according to contemporary testimony, no man could hope to preserve life or property save by the strength of his own right hand and his own resolution. The Mogul Empire was crumbling, and the Mahrattas of the Deccan had obtained a predominance for the exercise of which they were but ill-qualified. Considerable fragments of Moslem dominion still stood out above the deluge; and in the general confusion of these jarring elements the very foundations of society were almost dissolved.

(to be continued.)

THE NEW REFORMER

101

Gems of Taught

SELECTED BY

Mrs. ISABELLA FYVIE MAYO, Scotland.

1. Shall I quiet my heart with the throbs of another heart? Soothe my nerves with the agonised tension of a system? Live a few days longer by a century of shrieking deaths? It were a hellish wrong; a selfish, hateful, violent injustice.

George Macdonald.

2. Were I suffering from mortal illness and did I know certainly that my life could be saved by inflicting torture upon a number of innocent animals, I would not have it at the price, and I think that every brave man would say the same.

Attributed to Bishop Moberley.

3. On the side of the oppressors there was power.

Ecclesiastes iv., 1.

4. The mischief in this world is that statesmen and men of business have for many years been greatly employed in arranging where power should be placed, and not how it should be used; and so poor men and poor animals have often had a sore time of it.

Sir Arthur Helps.

5. The power to injure others is an accursed power.

Seneca.

6. Let us remember that we have "dominion" over animals only in the sense of a duty to do our utmost to control them and their destinies for their own good. Towards them, in this world, God has put us as His proxies.

I. Fyvie Mayo.

7. One might say with truth, mankind are the devils of the earth, and the animals the souls they torment.

Schopenhauer.

8. Power should always be distrusted, in whatever hands it is placed.

Sir William Jones.

9. Power is a giant whose shadow is cruelty.

E. Gibson.

10. The dark places of the earth are full of the habitations of cruelty.

Psalms lxxiv., 20.

11. We are told that it is impossible for science to advance unless experiments are made upon animals, but this is not true. . . . We do not need to make this earth a hell to God's innocent creatures. . . . We have only to cultivate the faculty of observation . . . to which we owe all that we really do know of the physiology and pathology of the human body to-day.

Charles Bell Taylor, M.D., F.R.C.S.E.

12. The earlier vivisectionists said, brutally, that the suffering of the animal under experiment did not concern them in the least. . . . One of the latest vivisectionists cries is that vivisection is not cruel and involves no suffering to the animals concerned. . . . This assertion, not only every medical man, but every reader of medical journals, knows is not true.

George Ferdinand M.D.

13. Not only do I not believe that vivisection has helped the surgeon one bit, but I know that it has often led him astray.

Professor Lawson Tait.

14. Experiments on animals, even on apes, often lead to conclusions seriously at variance with the well-established facts of clinical and pathological observation.

Professor Ferrier (Vivisection),

15. A man struck with a pain in his eyes, went to a farrier, desiring him to apply a remedy. The farrier, applying to his eyes what he was used to administer to animals, the man became blind : upon which he complained to the magistrate. The magistrate said : " Get away : there is no plea for the damages : for if this fellow had not been an ass, he would not have applied to the farrier."

So-di (Persian).

16. The foundation for vivisection is wrong, the conclusions cannot be true.

Dr. Wm. Blackwood.

17. Hide me from the secret counsel of evil doers . . . They encourage themselves in an evil purpose. . . . They say : " Who shall see them."

Psalms lxxiv. 2, 5.

18. We are asked to believe that it is not cruel to torture animals. If such torturing is done in the interests of science, in the interests of commerce, or if the scientific men " can give a rational account of what they do," but such reasoning would warrant assassination or any other kind of atrocity.

Charles Bell Taylor, M.D., F.R.C.S.E.

19. I would shrink with horror from accustoming large classes of young men to the sight of animals under vivisection. Science would gain nothing, and the world would have let loose upon it a set of young devils.

Samuel Haughton, M.D.

20. I would rather die a hundred times than save my life by these infernal experiments. . . . They degraded the mind of the experimenter, they tortured God's innocent creatures, they were totally contrary to the Spirit of the Gospel.

The Bishop of Manchester, 1891.

21. The old ecclesiastical priesthood burnt men for the good of mankind : the new medical priesthood tortures animals for the same object.

G. W. Foote.

22. It is time that a universal resentment should arise against these horrid operations, which tend to harden the heart and make the physician more dreadful than the gout or the stone.

(Dictionary) Johnson.

" I will try the forces
Of these thy compounds on such creatures as
We count not worth the hanging (but none human)"
. " Your Highness
Shall, from this practice, put make hard your hear."

Shakespeare (Cymbeline, Act 1, Sc., vi.)

24. Fear not the sentence of death : remember them that have been before thee and that shall come after thee. For this is the law of God over all flesh

Ecclesiasticus (Apocrypha).

25. A man can die but once : we owe God a death.

Shakespeare.

26. Life is not the highest good, but sin is the highest evil

Schiller.

27. Death is preferable to a pitiable life

Euripides



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'O Time too Swift! O Swiftness never Ceasing!'

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UNIVERSAL LOVE

BY

THE EDITOR

The Upanishads ask us to look upon objects as manifestations or embodiments of the Infinite and seek satisfaction in them by studying their nature and admiring their beauty and loving and serving mankind. In other words, they ask us to see the Infinite in the finite and thus keep our highest goal before us in all that we think, feel and do. Buddhism crystallizes love by a beautiful reference to the love of a mother. To the Buddhist love means either *Metta* (benevolence), or *Karuna* (pity), or *Mudita* (sympathy); or a blending of these affections. Thus *Metta* is as a mother's yearning over her babe, *Karuna* is her pity for her sick child, *Mudita* her sympathetic joy at her growing son's achievements. Buddhism knows a great deal of what is called Love. There are few nobler passages in literature than some well-known passages in *Dhammapada*, although some of its doctrines conflict with Love. Christianity sets brotherly love upon a new basis by grounding it in the love of the Father. John IV. 21, says: "And this commandment have we from Him, that he who loveth God, loveth his brother also." And Jesus fills it up with a new spirit by asking His followers to follow His amazing example. He said: "This is my commandment that ye love one another, even as I have loved you." The response called for is to be generous and self-sacrificing. "Whosoever would save his life, shall lose it." "If any man would come after me, let him deny himself." "Greater love hath no man

than this, that he lay down his life for his friends." The characteristics of Love are thus described by St. Paul: "Love suffereth long and is kind; love envieth not; love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; heareth all things, believeth all things, hopeth all things, endureth all things. Love never faileth.....And now abideth faith, hope and charity, these three; but the greatest of these is Love."

What is popularly called "Love" or love in the conventional sense is quite different from what it is in its highest sense. The love of the individual is only a partiality of selfishness. It seeks a response or it may be only a pleasurable emotion caused by interest or nearness. Self-love hates all that does not conduce or give to it. The manifestation or proof of true love is giving or sacrifice of self. It always takes upon itself the stand of a giver and never that of a taker. God is Love. He has given us all that we find in existence. Everything that man has is His free gift. Loving anybody means a giving up of something. What can we give God in order that we may love Him? The answer is, "Our heart."

Love in the highest sense means the practical realization of our oneness with the rest of mankind. The hand in order to live must love all the other members of the body. If it does not, dissension and discord arise and death is the result. The same may be said of the body politic. As long as there is co-operation among men proceeding from innate love, we have peace and happiness, but as dissension takes place disintegration results. In order that there might be happiness, we must not, therefore, look upon ourself as distinct and separate from the world, but must feel and realize our oneness with each and all, seek our well-being in the well-being of all, identify our own life with the life of all, our interest with the interest of all, and ever be ready to sacrifice ourself for the good of all and thus love the whole universe so that the self in us might grow into one mass of Universal Love or Infinite Love, that is, God, for it has been said: "He that abideth in love, abideth in God, and God abideth in him." This kind of love is what is called Universal Love. It

may cause little emotion but demands *service*. Each member of humanity becomes a type of the whole, and service is rendered to all without regard to relationship or recompense, but, of course, preferring the poor, the needy and the helpless.

SOUTH AFRICA.

BY

COL. T. F. DOWDEN.

The aborigines were in the habit of exterminating one another as populations increased, and the pasturage of the weakest was, from sheer necessity, appropriated by the stronger. On the appearance of the Boers, the newcomers could do no less than pursue the same plan, the instinct for which still remains. The Pax Britannica interferes with this policy and has always done so, and constitutes an obstacle to a common ground of friendly sentiment, difficult to remove. This can only be altered with a gradual change from the Pastoral to the Agricultural and Industrial condition of the people, which must, in course of time, come about with an expansion of the white population.

General De Wet's Book on the War, published immediately after its close (May 1902), presents most interesting reading to the Student of High Politics, and Military History, in the present condition of the World developments now going on.

An illusion regarding the likelihood of European intervention, precipitated the Boer's struggle for independence.

In the strenuous competition for the means of existence among the European States, the element of safety is only to be gained by securing a stable '*Balance of Power*'. This is managed either by alliances or treaties for common protection, or by a wise use of physical force expended in agreed directions. There is a certain amount of concert over this between the Governments of Europe, but occasionally circumstances compel each to an active individual initiative; while opportunity to improve its position by peaceful means, and, perhaps, at the expense of a neighbour, is not likely to be missed, by any State, big or little.

But in seeking to benefit itself, a small State cannot expect to ignore the interests of a powerful neighbour, and act independently. England with all its practical ideas of Local Autonomy for its vast

commercial Empire, has seldom shirked her responsibility, especially where small States have tried to embroil her with Foreign Nations. Afghanistan, Mysore, Burma, &c., are notable instances of this. It is pretty clear that the Netherlands and Germany were counted on to put a spoke in the wheel of British interests in the Transvaal and this was the cause of the war.

For a Commercial Empire, co-operation with independent States for purposes of trade and commerce, are equally effective and less expensive than wars of annexation; but necessity naturally compels an appeal to arms, if foreign forces are to be invited to interfere.

A leading thought with the Boers appears to have been, that they occupied a position similar to that of the Israelites, and could rely on the direct guidance of God as His chosen people. Of course, this theory based on the *Old Testament*, which relates to a *Pastoral* condition of a people, does not coincide with the teaching of the *New*, born under the Roman Empire. It is pathetic to peruse the speeches of the Peace delegates wherein the Truth is realized by some of the speakers, and illusion is dispelled, in regard to the assumed Will of God.

The History of the Israelites is simply a chronicle of wars of extermination under color of Divine sanction, but really for survival of the strongest; and with Egypt, Assyria, and finally Rome against her, Israel—whether righteous or wicked—was bound to come to grief, if she followed a policy of isolation, or stood in the way of powerful rivals.

One of the delegates said the Gold Fields had led to the war, and proposed to give them up. This was opposed by another delegate, who said they were necessary to the Boers. As a matter of fact, it was an illusion to imagine that the gold derived its value from being in the ground; it could never have been worked, but for the gold poured into the Transvaal by European Capitalists to open up the mines. But it was, perhaps, imagined that a successful war might have rendered practicable the gratuitous appropriation of the whole. A gradual approximation to this was effected previously, by the imposition of enormous taxes on the mines; with the proceeds of which the Boer Government immediately purchased vast quantities of arms. Then by an emotional appeal for complete independence, even as regards the foreign policy, it was hoped that Liberal England would continue to act as in former times. But the conditions had meanwhile entirely changed, and one of England's illusions in regard to a practical foreign policy had been dispelled. Philanthropy had failed to secure Loyalty,

the illusion having cost England 200 Million Sterling, and an awful fratricidal war to correct.

It will, however, probably turn out that the failure of the Boer leaders to correctly interpret the Will of God, was a merciful dispensation for them; for it is extremely doubtful if Germany or the Netherlands could, or would have done for the Boers, or South Africa, what England has done for them. No one can peruse General DeWet's book without feeling the heartiest regard for the author and sympathy with the Boers in their manly struggles. If a Nation's title to survival rests on its manhood only, then it is to be hoped that England's manhood will never fall below that of the Boers whenever the necessity for a struggle may arise.

Meanwhile the principal value of a State to humanity in general, lies in its willingness and power to co-operate for good work, with the rest of the Kingdoms of the World. And the value of its co-operation depends on its quality, and the means adopted for carrying it into effect.

England's working principles are, to afford the *individual* the maximum freedom for a healthy initiative; and to rule the mass if, possible, with the *co-operation* of all its superior intelligencies. A World policy which would have increased efficiency for all, would be that arrived at by an agreed system of inter-State initiative, combined with International co-operation; and not by uncontrolled competition, and armed strife between the Great Powers, for purely selfish ends. This is being striven for by diplomacy in Europe.

Modern developments now take the form of Industrial and Economical expansion, using the powers of Nature to do a great deal of the physical work of men; the Nations succeed best in this who make themselves most efficient for work, and act on Godly lines and good principles in dealing with men. England has taken a lead in this, and by her activity and thrift has become a great International asset. Her wealth flows to quarters where good Faith and honest dealing appears strongest. Her Commercial System is open to participation by the people of every Nationality; and while the foreigner perhaps bars her markets with Tariffs, she is ready at all times to freely exchange the products of Labour and Capital with any one.

England's principle of freedom for trade and commerce leads to universal *natural co-operation*, and is becoming a World policy, irresistible in its power, since it benefits every one with whom it is brought into contact. The illusions which led the Boers to War, and an extension of it beyond the '*useful limit*' are responsible for the misery

and suffering recorded in Genl. De Wet's book. The unnecessary prolongation of the operations cost the British people 5 million pounds a week and only retarded the generous reconstitution of the country, which has since given such satisfaction. If the heart bleeds for the pity of it all, at least we must be thankful that Providence has brought about a peace which no inter-national meddling is likely to disturb.

The opinion of some of the Delegates to the Boer Conference—as a justification for concluding peace—was to the effect that, apparently, the Will of God had been, that they should *provoke* war with Great Britian, that they might be punished for their sins.

If this is the case, it is only reasonable to suppose that a just Providence may have considered that England was not exactly without sin, and it is very important she should try and find out what her particular weakness was. With the most perfect morals and the best intentions, a man may be wrong in his business plans and methods, and the disastrous effect on those concerned is perhaps, no less serious than that caused by Sin !

Apparently England's mistake was that till lately she has not recognized herself as an Empire, and has tried to work with a Parochial organisation and policy, which has not only deceived the Boers, but the World as well. She has not sought Empire; but for some reason—perhaps approved by the Almighty—it has gradually been thrust on her. Safety and progress would seem to lie in an avowed Imperial policy and organisation, working co-operatively with other countries on a plan of economical development of the World, with a view to benefiting all Humanity.

Here in India we are concerned that the South African Government should fail to recognize the claims and sphere of usefulness of Indians in aid of Civilisation and economical development. Illusions which dictate a policy of selfishness and isolation, can only be dispelled by an understanding of what the "World policy" now is, and the part each Nation is taking in it.

The Pastoral stage of Humanity demands unlimited areas of pasturage for the individual with his flocks. South Africa, as viewed by the Boers, has not yet emerged from this condition. Regarded from the European standpoint the country has little value for the world, till it can produce more than it consumes, and can enter into the world's exchanges of commodities. There is no Capital in the country except what has been introduced from Europe. In its present stage South Africa can only produce men who might be useful to the Empire as soldiers. Having regard to the utterances of some speakers, it would

appear doubtful if the present generation of the Boers contemplate the contribution to the Military forces of the Empire, its protection entitles it to. On the other hand, efforts are considered valuable which tend to secure isolation. The Dutch language, of little use in the World's business, is preferred to English. Immigration of Indians is discouraged. There is little scope for the energies of Englishmen. There will be few savings, till South Africa reaches the Agricultural stage of development. India reached this stage ages ago, and has much to give the world in exchange for what she receives. Meanwhile, the fusion of peoples by the aid of the Powers of Nature, is gradually removing the boundaries which isolate States. The effort to preserve a monopoly of possession will not stand against the claims of Humanity to participate in the general work of the world, necessary to existence or progressive civilisation. Indians can give a new country more than they receive. They inherit the culture and discipline of thousands of years of civilisation. They are frugal and law-abiding, and ready to give more work and loyalty for the wage they receive than the European. The lower classes will engage in work that the European considers he is superior to, while the upper classes command credit, and are able to take up business useful to any country.

To secure the services of Indians all that is necessary is that they should be treated with the respect they are accustomed to receive in their own country, the same as that which Europeans claim for themselves in theirs.

The late Mr. Malabari.

BY

Mr. KESHAVLAL L. OZA, M.A.

(Imitated).

And thou, blest star of India's darkest hour,
Whose words were wisdom, and whose counsels power,
Whom earth applauded through her peopled shores;
Alas! whom earth too early lost deplores:
Young without follies, without rashness bold,
And greatly poor amidst a nation's gold;
In every veering gale of faction true,
Untarnished Mehrwan's gen'rous child adieu!

Unlike our common suns, whose gradual ray
 Expands from twilight to intenser day ;
 Thy blaze broke forth in full meridian sway.

Action more Important than Belief.

BY

THE LATE MRS. ELLA L. LAYSON, GRANITEVILLE, U.S.A.

A matter of belief relates wholly to the mind and must, therefore, be more or less restricted by the physical instrument or brain through which it manifests. But action may be an expression of either mind or soul, will or emotion. If prompted by feeling, then it originates in the soul.

If inspired by love, pity, kindness or generosity it has its source in the human soul ; if hate, passion, cruelty or greed stands back of the act, it springs from the animal soul or lower self. As the emotions are stronger and more compelling than thought, so are actions more indicative of a man's true nature than his belief.

Thus we are not to judge another by his belief, creed or doctrine, but by his deeds. When a man tells us he does not believe in a future life, but is convinced that death ends all, we call him a "Materialist" and doubt if for him there will be any future existence, while another man pictures out to us in glowing terms the life beyond the grave, the realities of that state and its ministering angels, thus we call him a Christian. But let us look into their lives a little closer. We find that the "Christian" is selfish in his nature, his ambitions are for himself only and he seeks to bend others to his will while sympathy and love find but little expression in his life.

How different the life of the Materialist. He sacrifices himself for others, forgets his own suffering in his yearning to help others, denies himself the necessities of life that he may bring a little comfort into the lives of the afflicted and cheer to the lonely. Shall we deny him a future life because his *mind* cannot accept the idea of such an existence? If so, it is to place mind above the spiritual soul, logic before love.

This is no fancy picture and the individual we have in mind, in the dream state, entered the invisible world and there had one of the most soul-inspiring experiences that can come to man. He consciously entered the world of death. His life on earth is that of the

soul, and thus he is closely related to that plane, regardless of what his physical brain may think or be unable to cognize.

An experience of this kind will not come to the other man until his *actions* harmonize with his *belief*, and when death frees him from the body he will not be so advanced as the "materialist" in the spiritual world, for there is but one way to advance in soul-consciousness and experience, and that is to *exercise* the higher qualities of the soul and let the whole life be inspired by love, for love is the very *essence* of *Divinity* and unites the soul with the Universal Soul. The veil of materiality may fall between the mind and soul for a time, but the Light of Truth is ever shining and His love *enfolds us all*.

Self-denial.

BY

MR. JOSHIPARA V. PRASAD, B.A.

(*Concluded from our last number.*)

To a certain extent the idea of a social self is of modern growth. It is no use attributing this very important idea to men of the olden times when society as an organism was scarcely thought of. Well does Gladstone warn us against being in raptures about everything that is old. There is not the slightest doubt in the Baconian assertion that, if at all, we cannot by any effort shake off the sacredness with which things of old are naturally surrounded. We should bear in mind that, as a matter of fact, the world of to-day is older than the world of yesterday, that we are older than our forefathers inasmuch as we are several years in advance of them in the multitude of experiences which we carry with us and which have been woven on the woof of our physiological being so as to make a richer and a more beautiful web of life. Society to-day stands on a basis that was only in embryo yesterday. Hence it is only in recent times that men have become alive to the consciousness of the common or the social self as distinguished from the individual one. For the matter of that, this social self is nothing else than the higher self of man that I have already talked of; and starting afresh with this new notion that dawns upon us, we may easily interpret self-denial as dying individually to live socially, as denying the individual (lower) self in order to realize the social (higher) self. This is the true philosophy of self-denial easy of understanding and confirming the ground-work of its psychology.

Dying individually to live socially is perhaps, a harder conception than any that I have yet ventured to give expression to to my imagined matter-of-fact opponent. "What is society but a congregation of individuals"? the opponent may exclaim. "Dying individually must, then, mean, if anything, dying socially too."

Indeed, if society be conceived as a mere humble-jumble of individuals like a heap of particles of sand, if society be looked upon with an eye of an uncritical individualist, if, in short, society is not understood to be a vast and vital organism, the statement has no meaning whatsoever. But society must as distinguished from a mob, be so conceived. At the least it is a congregation and not "gregation" and for the matter of that it is a great deal more. Society as an organism has a life, a vitality of its own. It is a well-known saying that "the individual dies but the race does not." Just the same way an organized society has a life higher, richer and more lasting than the life of an individual. In fact, interpreted aright, society embosoms a higher self than the individual does. The social self is more unfettered, and hence free. The individual self is generally more strained and confined. Naturally, therefore, self-denial must consist in the postponement of the enjoyments of the individual self to those of the social self. Let not any reader suspect that I am allegorising, that I am concretising society as a huge being similar to the leviathan of Hobbes, wherein we find a picture of society as a multitudinous monster. I am simply inviting attention to the important fact that society is, of late, being conceived more organically, that the consciousness of a social or common self is dawning upon humanity, that the consciousness is conterminous with that of the higher self or the angel in man, that, therefore, self-denial truly speaking means nothing else than dying to live, losing to gain, emptying to fill, sacrificing to save.

From this view-point the imputations of Bentham and even of Spinoza, against the doctrine of self-denial as being a "universal misery theory," loses all force simply to strengthen our position all the more. If every man were to deny his self in order, say, to realize the abstract social self, every man would be miserable and unhappy and society would be a miserable congregation of individuals, each complaining of his own sufferings and yet consoling himself with the false notion that the higher self is realized. Such an interpretation—even a superficial reader of the previous pages would see—is antagonistic not merely to the letter but also to the spirit of the essay. It scarcely seems to touch the idea of society as an organism; it positively fails to note the distinction between the lower and the higher self. He that runs

may read in brief that the losing of the lower self is, practically speaking, the removing of all miseries and vexations, that the gaining of the higher self is just in the same way the increasing of the divine pleasures of life. The more real self-denial is practised, the more pleasant life becomes. Who can even articulate the feelings of supreme pleasure that arise in the heart of one whose life-object is to spend and to be spent, for the sake of others, in paradoxical language, to die a life. The world-poet of England, Lord Tennyson, well hits the point.

".....how hard to frame
In matter-moulded forms of speech
Or even for intellect to reach
Through memory that which I became."

* * * * *
".....and thro' loss of self
The gain of such large life as matched with ours
Were sun to spark-unshadowable in words
Themselves but shadows of a shadow-world."

This Tennysonian realisation of the larger life which it is utterly beyond the scope and province of words to articulate, by a gradual loss of self, this focussing of the beaming rays of the sun on the dark mirror of the mind, this elevation and ennoblement of life, this broadening of the vision in the regions beyond by withdrawing the eye from a huge mass of all-pervading darkness, this weaving of the golden web of life, of the shining silken threads of virtues, this flying into the heavens above on the wings of spirit pressing between the bills the life-stuff from the world below, this sounding of the note of life and love on the harp of heart, this and no less, is the ideal which true self-denial reveals before us. The self-denial which sacrifices the man to the brute (going to the woods and subjecting one self to self-torture is nothing less than that) is simply enlarged self-ignorance destructive of the very roots of the tree of life. Self-denial implies, more than anything else, solidarity; solidarity implies vitality; vitality implies work; work implies a virtuous life in society. Self-denial, then, must anyhow, aye, is certainly consistent with a virtuous life in an organized society.

"Let us then pledge ourselves to serve the common self from day to day, from year to year, from life to life, in whatever circumstances Destiny—the plot of the cosmic drama—may bring, according to whatever share of its own wisdom that self may choose to manifest in me."

As the psychology of self-denial convinces us that our constitution is such as implies the continual struggle between the lower and the higher self, and the necessity of the latter slowly and steadily getting mastery over the former, and as the philosophy of it assures us that in

one respect the higher self is capable of being identified with the social self to which for the perpetuation of a rich social organism, the individual or the lower self must, as a matter of course, be sacrificed, as, in short, the analysis of our mental being leads us to the conception of the unhealthy currents to be ever forced away from their irregular courses in order to be duly purified and mingled into the free waters of life, and the philosophy of our social being enables us to conceive of an individual death that will enlarge the social life, so also must the testimony of the sacred truths of the Holy Books of religion confirm the statement that self-denial implies nothing else but the subjugation of the lower, darker and more miserable self and the transformation thereof into a higher, larger and a more joyous self; and so to a brief outline and criticism of the great doctrines of main religions I turn.

I would be far off at a tangent if I were to attempt here to make even the briefest exposition and the least exhaustive criticism of even the broad features of Hinduism such as actually bear upon the theory of self-denial. So comprehensive and multisided it is, and hence so liable to misunderstanding that propounders of quite opposite doctrines have been successful in quoting chapter and verse in confirmation of their own doctrines. However, even at the risk of incurring the displeasure of the reader and the reproach of the critic, I cannot omit to fill a little space in emphasizing, almost dogmatically, my implicit conviction that Hinduism is far from preaching ascetic self-denial as it is understood to do. It is the very depth of the notion, the very hallow that surrounds it, that makes the ordinary brain dizzy and the eye dazzled. Let me only quote a few lines from the Bhagavat Gita:—

"But whoso, thinking, 'It is due'
Takes up what Duty bids him do,
Impersonal, unmoved by gain,
As *sattvik* is his *tyaga* known."

That renunciation (*tyaga*) then is really wholesome (*sattvik*) which makes the man exert himself utmost in the performance of duty, unexpectant of any substantial reward, but with a deep consciousness that what he ought to do and what he does, is but his due. This broad-based idea of renunciation is a sufficient security for the social life, its growth and development. If there is anything more than the rest that commends the Bhagavat Gita to the special consideration and esteem of the brightest talents of the world, it is its ringing note of the glory of "going on." "If in your heart the light of love you plant, Hell it will fear not, Heaven it wills not." The light of love can

be kindled but in society; it must remove the darkness of ignorance and self-created pain; it must dispel gloom and melancholy and bring the beaming rays of lustre on the spiritual plane of the heart. At the same time Hinduism does not neglect to notice that "The light of the soul burns upwards; but we are candles in the wind." To keep it perpetually burning and illumining the whole world, we have to take special care that no gushing blasts of the wind extinguish it. It lays down very minute rules as to how we can guard ourselves against such an emergency. In short the chief feature of Hinduism is that it preaches and teaches us to be *practical ascetics*, to be men in the world but not of the world, to be moving with legs on the earth but head in the heavens, to receive the cool showers of the sky above in the cup of soul, but to shed tears of joy and love on the earth below from out the vessels of the eye; in short, to die a life in the world, to live a death in the heavens.

A short glimpse of Christianity and we conclude.

Says the Lord:—"Whosoever would save his life shall lose it; whosoever shall lose his life for my sake and the Gospels shall save it." The command, rather the law, is so simple in statement, so lucid in style, so explicit in meaning, so authoritative in note, above all, so spiritual in significance. To a man of the street, however, it is to a certain extent a conglomeration of words, antithetic in style, paradoxical in statement, empty of meaning. Let us then try to study such a law in order that we may realize in our own hearts its depth of meaning, and width of applicability.

Even as it stands it imprints on us the lesson that life is a blessing, that the saving thereof is nobler than the losing of it, for the latter part clearly states that a man shall save his life provided he loses it. Here then is the same apparent inconsistency and transcendental reconcilability between two statements given utterance to in one and the same breath, as we have already noted in various aspects with regard to the theory of self-denial. Let us see our way out of the mystery.

To me it clearly seems that the "losing of life" in the first part of the sentence has a meaning quite different from that conveyed by the "losing of life" in the second part; and so has the "saving of life" different meanings in the different positions. At the risk of sacrificing its simplicity, lucidity and depth, with a view of making the matter quite clear and understandable by average intellect, I would alter and modify the statement in the light of the principle of self-denial that I have already advocated. I would say: "Whosoever would save his brutal life shall lose his real, essential, divine life; and whosoever shall

lose his brutal life for the sake (of course) of the Lord and the Gospels shall save his spiritual life." So stated the law is actually as well as apparently true to facts and suggestive of the highest principles of morality and religion.

"High is the roof of Heaven, but the gate is low." This is another Christian epigram that teaches the same lesson of humility and self-denial that would be productive of spiritual light and self-realization. In order to pass through the gate of Heaven we have to compress and hence control our brutal self as patiently and perseveringly as possible; and in a moment it will be passed through; and our free spirit would mingle with the etherial element of Heaven, and would thus enlarge and expand in all possible directions.

"To compress in order to expand, to die in order to live, to lose in order to save" is at once difficult to conceive and hard to practise. It presupposes a revolution from within. The Bible, however, like the Bhagavat Gita, is one great promise of courage. Let us study these books with faith—faith in them and faith in ourselves, faith in their promises, and faith in our achievements. Let us read Ruskin and realize him; let us carve Carlyle on the marble of our heart and adore him; let us immerge in Emerson heart and soul and emerge all healthy, all sweet, all cheerful. Let us sacrifice the hand, the head, and the heart at the altar of the world. In action is our emancipation; in dying is our life; in pains are our pleasures; in the earth is our Heaven. If you have not Heaven on this earth, exclaims Charles Kingsley in one of his famous sermons, beware, beware, you shall never have Heaven at all. In order to preach and practise true self-denial and thus to fly free in the heavens above like the innocent little winged birds, let us fasten unto our bosom like anything the awful and yet the blessed law. "*He that saveth his life shall lose it; and he that loseth his life shall save it.*"

A Noble Deed.

BY

Mr. S. H. JHABVALA, B.A.

A noble deed to men in distress done,
A pious act of accepting the prayers
Of humble poverty in secret love,
Or, having touch with human woes and cares
Doth shine like to a golden ray of light

That pierces the heaven clouds at times,
 Or moon-beam dancing through the skiey night,
 With glory in this world of sins and crimes.
 Man's duty 'tis that liveth in this home
 Of divers phantoms—joys and sorrows fleet—
 Where some are happy and unhappy some,
 To help his fellow-men for help most meet,
 Who are ensnared in poverty release,
 To give them happiness equal to his.

**The Doctrines of Pre-existence, Reincarnation and Karma
 ably discussed and defined.**

BY

DR. J. M. PEEBLES.

(*Re-births theory rejected.*)

Correspondence has reached me from other countries besides India that I had come to believe in the Buddhistic doctrine of Reincarnation—Reincarnation and Karma. There was never a more erroneous statement conceived and put afloat to the public than this. While I hold in profound admiration the Hindus of the Orient, I absolutely loathe and detest the theory of rebirths and rebirths that bring our resurrected spirit-friends back from the spirit-world into this world of flesh, temptations and mercenary competition.

How could such a report get in motion, I cannot understand. I can conceive of its coming into existence in no other way than the confounding of Pre-existence with Reincarnation. These two words are not synonymous. They should never be used interchangeably in speech, book or pamphlet.

I do conscientiously believe in the pre-existence of our conscious immortal spirits. Doubtless they exist in and are potential infinitesimal parts or sparks of the infinite fire and life of the universe. These conscious spirits of ours bearing something such relation to God that the pearly drops bear to the ever-flowing fountain. This drop does not return back as the same drop and reincarnate again into the same ever-flowing fountain and at the same location. This were impossible. No man ever bathed twice in the same ever-flowing stream.

But, philosophizing aside, pre-existence and re-births are not interchangeable words; and to so use them is a lack of both logic and lexicography. From my soul's depths I abhor reincarnation—that is, a

series of re-births through uterine life into human flesh. Upon its face it is just as impossible as the return of an oak would be back into the acorn again, or the butterfly back into the dry chrysalis.

Well do I remember the interesting conversation I had in Calcutta with the eminent and venerable Shishir Kumar Ghose upon this subject while a guest in the Maharajah's castle. As near as memory serves me, I will repeat his wise teaching. "Re-births, as quite commonly believed in my country, seem to me to be unreasonable and unscientific. It certainly was not taught by the adepts, poets and seers in the ancient Vedas.

"About the first we hear of it was in the time of Gautama Buddha. No great evolutionist of the present, believes in this dogma; and its acceptance seems a detriment to progress in the hereafter in this way. Nearly all Hindus are taught that the only way to heaven is through a series of re-births; hence, when our people die, taking with them their consciousness, memory and their deeply-impressed mental beliefs, they naturally cling to this world, waiting an opportunity to be re-born. Some of them struggle to enter a freshly-vacated corpse and others hang around the newly-marital bedchamber; and others still striving to in some way enter a living person's body, constituting a sort of obsession; anyway, to be re-born back into this material world. This priestly dogma hangs like a dark lowering cloud over India, sympathetically enchainning millions of her subjects to earth and is morally injurious as a teaching." This was the tenor of his thought and largely his very words.

Just now I have to say upon this subject-matter that—

1. Reincarnation is not based upon one solid demonstrated fact in science.
2. It degrades the conscious spirit by bringing it rotatively back into the paralyzing meshes of gross matter.
3. It stupefies or virtually annihilates memory, during long periods of Devachanic dream-life.
4. It sets at defiance the great immutable law of evolution as accepted by the most learned of the world.
5. It violates every law of analogy, such as progress of mineral to vegetable, to animal, to mankind, to spirit in the spiritual world, looking up to the celestial spheres and thus onward and upward for ever.
6. It is unjust and vindictive enough to punish, in connection with Karma, souls in this world for sins committed in a previous incarnation, and of which they have no recollection.

7. As a sample ease in point, while I was stopping at a Madras hotel, a physician was summoned in great haste to attend the case of a snake-bite. He was too late. The child, of some five years, died; and the mother, in the agony of her soul, said: "My poor, poor boy; he must have killed a cobra in his previous incarnation and this is his Karma".

This instance half-mirthfully reminds me of a reincarnation scene in America. There are a very few who accept this dogma. A lady in San Diego, California, believed that she had given birth to a reincarnated Socrates, once the glory of Greece. The little boy had a fine, large head; but I assured her that I had my doubts of its being the real Socrates; at all events, he exhibited a very irritable temper. And being at this lady's house one day, this incarnated Socrates, now about six years of age, committed a very vicious act and the mother, impulsively seizing, laid him across her lap and with her firm, flat hand, violently beat the posterior portion of his organization. Looking on, I seriously wondered what Socrates, that distinguished Grecian philosopher, thought of American family government.

The distinguished scientist Huxley, warned us against using the word "impossible". I do not state dogmatically that rebirths are impossible, but I have not a scintilla of any such proof. And having lived over ninety years through varied vicissitudes and often severe experiences, throwing off, in the meantime, fifteen or more bodies, I am quite certain that once getting fully out of this changing, particed body, subject to a thousand ills and temptations, I shall never want to get into another body of flesh.

And yet, if any American or Hindu or rational being in the spirit-world really desires to be reconceived, desires a nine-months uterine imprisonment, desires the pangs of mortal birth, desires the infantile sore mouth, desires the baby colic, youthful measles, chicken-pox and other diseases on the way to manhood, it is barely possible, that they may have the opportunity; but, conscientiously, I do not believe it—the theory to me is monstrous; and the testimony of exalted spirits is directly opposed to this monstrous dogma.

Further, I never knew two reincarnationists to agree as to just how—and just when and under just what conditions it takes place—and just how many incarnations it will require to reach heaven. I was told by a Buddhist Reincarnationist in Ceylon, that Gautama Buddha passed through 75,000 rebirths before he lost all "attachment" and reached the real Nirvana.

I am asked the stereotyped question, If God is just, why are

some souls born into the homes of the poor and others into the homes of palaces? This implies the thought of absolute monotony. If all souls were born into this world under the same happy conditions, there would be no work for reformers. Personally, I was born into the home of extreme poverty; and for it, I thank God; for, struggling through these adverse circumstances up to the present plane of consciousness, has made me strong and morally courageous for the promotion of truth and righteousness. Supposing all the trees of India were mango trees; all the grains were rice; all flowers lotus flowers; would this indicate the wisdom and justice of God? Or would it not imply a most tiresome and dreary monotony? In fact, monotony would be almost a hell on earth. The divine plan is diversity in unity.

You are doubtless aware that I am a Theosophist; my diploma has the signature of my old friend, the late Colonel H. S. Olcott. My dues are promptly paid yearly; and yet I abominate the theory of Reincarnation. And by the way, it was never taught by Madame Blavatsky nor Colonel Olcott while they lived and wrote and lectured in America. The theory was fastened as a sort of tag on Theosophy after they reached India. Permit me to further say that Theosophy was conceived and born in a family of New York Spiritualists. And I say it deliberately that Spiritualism—blessed Spiritualism—covers all that is good and true, the demonstrated true, in the schools of philosophy. While Theosophists speculate, Spiritualists demonstrate. At one time there were four schools or sorts of Theosophy in America. Now there are but two; the one is run by the Besant devotees and the other by the Tingleyites; and they are about as harmonious and they love each other about as devotedly as Roman Catholics love Protestants, whom they consider heretics and without the pale of salvation.

Standing upon the mount of vision, I feel the great throbbing thought of universal brotherhood; and my charity and brotherliness is as wide as the whole world; and being anxious to enlighten the world, I wish that my good Hindu brothers would secure the large pamphlet of mine entitled, "Reincarnation: a Discussion on Re-embodiments." The pamphlet covers the points on both sides of the question as discussed by W. J. Colville and Dr. Densmore of New York. Our great Seer, A. J. Davis heartily thanked me for this stirring discussion: he said it was a "complete fiction-annihilator."

Theosophy, with such tag attachments as Reincarnation and Karma, is deplorable; but without them, is philosophically in perfect harmony with Spiritualism; and Spiritualism is the great word—great, because the antithesis of materialism; great, because the equivalent of

the harmonial philosophy; great, because warring against all wrongdoing; it encourages justice, forbearance, love, forgiveness and purity of life; great, because inclusively spanning physical and mental science, morality and pure religion; great, because it underlies physiology, psychology, psychometry and inspires that geology which probes newly-formed worlds and that astronomy which measures those starry constellations that stud the immensities; great, because revealing that divine philanthropy, that Christ-like spirit of benevolence which descends to and redeems those imprisoned souls that throng tartarian abodes and at times infest mortals; great, because it reveals a blessed fatherhood, a brotherhood and sisterhood of humanity, all moving on by diverse ways, to a glorious destiny; great, because it tells of Lyceums in those higher summerlands of immortality, of colleges and universities, of massive libraries and of crystalline temples consecrated to the further perfection of all conscious intelligence.

This is Spiritualism, divine in origin, beautiful in conception, transcendent in moral worth and as enduring as that God whose name is Love. And I insist that those accepting this Spiritualism, be known as Spiritualists and live such upright, honest lives, as to honor the word.

While I Live.

A SERMON

BY

THE LATE REV. CHARLES VOYSEY,* B. A.

PSALM CXLVI., 1. "Praise the Lord, O my soul. While I live will I praise the Lord: yea, as long as I have any being, I will sing praises unto my God."

In the course of events over which I have had very little control, this will be my last Sunday in this pulpit for many weeks. We know not what a day may bring forth. The uncertainties of life are its only certainties. In the midst of life we are in death. But I allude to this fact not to suggest any gloomy forebodings or to encourage presentiments of fear, which, as your own experience will tell you, are very seldom fulfilled, and are nearly always groundless, but to impress upon all our minds a very different sentiment. To me it is a positive relief and delight to think that, while all the future is for us absolutely uncertain, to the eye of God there is no uncertainty at all, that He knows

* The last sermon of the late lamented Rev. Charles Voysey, B.A., preached at the Theistic Church, London, on the 14th July last, by Douglas Leechman, Esq.

exactly what will happen to every one of us; that whatever comes, it will be of His own wise and loving will, and therefore it would be quite foolish to feel any anxiety, since whatever happens will and must be for our good, and for the good of all others who may be within reach of our influence or who may care for our bodily safety and preservation. And this entire freedom from personal anxiety is much more than comfort and repose. It carries with it a high moral purpose. Of course, it brings a Divine peace into the soul, but it also floods it with a sense of deepest responsibility. If our life be so uncertain, if accident or sickness or one or another of a thousand forgotten contingencies may at any moment arrest our action, defeat our purpose, and disappoint our hope; if we know this and wisely reflect upon it, we shall be deeply roused from any lingering lethargy and inspired with a Divine stimulus to work while it is day, for the night may come when we cannot work any more. The passing hours and moments begin to have a supreme value; we cannot put off till to-morrow what ought to be done to-day, lest, for us, the morrow never come. Because we can look at this great risk unmoved, without alarm and without sadness, we are enabled to feel all the warmer glow of eagerness and delight in the duty which is immediately before us. Not only so, but we then see things in their truer proportion, the several claims on our activity sort themselves into their proper degrees of importance, and our energies are thereby directed or impelled towards the duties which are of the highest importance. We then postpone pleasure and indulgence to work and duty, we put aside for the moment the questions, "What shall we eat and what shall we drink and wherewithal shall we be amused?" and fix our thoughts on "the Kingdom of God and His righteousness." And if, perchance, our hearts are in the right place, if we have really come to know by experience what it is to trust in and love God, then the hazards of life and the supreme value of the passing moments will lead us to feel with the Psalmist: "Praise the Lord, O my soul. While I live will I praise the Lord, yea, as long as I have any being, I will sing praises unto my God."

And I have no need to tell you, my dear friends, what these words mean and ought to mean to every one of us. Praising the Lord includes, of course, the luxury of singing psalms and hymns, and the still higher privilege of speaking good of His Name and telling of His Salvation from day to day, but for us it means much more, the praise and homage of a faithful obedience to His good laws, the right fulfilment of every duty in every relation we occupy. It means loving and serving our fellow-men, no less than loving and delighting in God

Himself. This is the highest praise we can offer to God. This is the first of all duties. This is the thing we shall think of first, whenever the possibility of sudden or premature death crosses our minds.

The longer I live, and the more I know, or think I know, about religion, the greater is my admiration for its power to drive away all fear and to deepen all responsibility. It makes life infinitely more serious, and yet infinitely more enjoyable. The remembrance of the shortness of our time here, how our life may be cut off at any moment, instantly raises in our thoughts the solemn enquiry—What have I done, what am I now doing, in grateful return for all His goodness to me? This life which He has given—Is it being spent in His service and with a conscious determination and hope that it will be of use to Him? These powers of thought and speech—Are they being moved by the thankfulness and adoration and love of Him who bestowed them? If this be my last day or hour, What shall my lips utter in praise of His Holy Name? My friends, we are by nature forgetful, we are made still more so by circumstance; but we ought at least to try to remember the solemn sanctities of life and cherish within us the perpetual sense of what we owe to our loving Father in Heaven. Every duty we engage in we should try to fulfil as though this were our last opportunity for doing it at all. And just think what a difference this thought would make to our love and harmony at home and in contact with others. If we thought it would be our last word, could it be angry, bitter or resentful? Could it be a downright falsehood or a cunning endeavour to mislead? Could it be a suggestion to corrupt an innocent mind, or a base consent to some vile project? If we remembered that this might be our last day, could we possibly commit the wicked actions so often done? Could we be idle, indifferent, selfish, unjust or even unmindful of those to whom we owe both duty and kindness? And could we deliberately foster feelings of resentment and revengeful wishes, with the scythe of Death knocking at our door? Such questions test our own hearts and characters and reveal to us how apt we are to presume on the uncertainty of life and to be reckless over our own evil because we think we shall very likely live to mend, or that our sinful thoughts, words and deeds are of little consequence.

Enough has been said, I hope, to show that while a morbid fear of death is one of the worst diseases of the soul, yet a wholesome remembrance of the uncertainty of life has a tendency to quicken our consciences, to give new zest to the fulfilment of duty and to remind us, above all, of our deep obligations to our God.

And it is in this spirit that I desire to say a few words to you before we part, just as if they would be my last to be heard on earth. Yet, you must not think that this is any new departure, any effort to be sensational—which you and I would abhor—but many of you know that this is the spirit in which I have for the most part preached to you. Many is the sermon which I have delivered under the intense conviction that if I put it off for another week I might not be alive to preach it. Many are the hard and severe things which I have spoken against the Christ of the Gospels and Christianity and the Church and the new Testament, only under the solemn conviction that those things ought to be said and must be said by somebody, and since there was no one else to say them, they must be said by me, before I die. And we want this seriousness in all our work, not only in preaching, but in everything else we are called upon to do. Even the old cynic said: "Whatsoever thy hand findeth to do, do it with thy might: for there is no work, nor device, nor knowledge in the grave whither thou goest." Our motives for earnestness are infinitely higher. Try, then, to make all your life serious. And not only your work, but your pleasure. If I set out anywhere for relaxation; if I betake myself to a game at cards or billiards or cricket or tennis, it will not rob me of one moment's enjoyment to remember that I may not live to finish it. So long as I am praising God in my heart, so long as I know that I am serving Him and serving my fellow-men by taking my lawful, innocent amusement, I do not care whether I die doing that, or preaching, or praying. If our hearts are in the right place, then everything is equally right, equally holy. And if only we could always praise God and give Him thanks in our pleasures, they would be absolutely free from all sin. If we make that the test, and ask ourselves, "Can I really thank God for this indulgence?"—whatever it be—we shall know by the answer to it given by our conscience whether it be right or wrong. And those who thus regard God, and set God before them in all their pleasures, will be sure to do their duties faithfully. They will not need to be reminded to be true and just and generous over their work. They will need no reminding of the sacred seriousness of all duty.

(To be continued.)

THE NEW REFORMER

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CORRESPONDENCE.

NOTICE.

(The Editor is not responsible for the opinions of correspondents.)

To the Editor, the "NEW REFORMER," Madras.

DEAR SIR,

There are some passages in the Scriptures which our recognized spiritual teachers tell us cannot be understood, and if one ventures to offer any explanation of such passages, he is condemned at once as a mere visionary mystic! One of those wonderful passages we find in the Book of Revelation as follows: "And I saw another angel flying in mid-heaven having an Eternal Gospel to proclaim unto them that dwell on the earth (or "cleave" to the earth) and unto every nation and tribe and tongue and people: and He saith with a great voice, "Fear God and give Him glory". The truth that Christ taught was a living spiritual substance which materialized man cannot conceive. That there is a spiritual substance as well as material substance man does not realize, but this conception of the spiritual world is something vague, nebulous, visionary, as it is in the margin of the revised version, Christ spoke 'into' the world real spiritual substance that abided in man and wrought out a certain work during the centuries of Christianity. As time goes on with every repetition by man, more and more of the spiritual substance represented by those words of Christ is lost, and consequently without the spiritual power which Christ intended those words to convey. The nations of the world refuse to accept them, and therefore recognizing that a time has come when the spiritual power and substance represented by the formulated word has become exhausted, putting aside that formulated word, the message that will be gladly welcomed by all nations and peoples and tongues, will become reduced to the message "Fear God and give Him glory."

Nilgris.

J. J. MCKENZIE.

LITERARY NOTICES.

1. *Thoughts on Ultimate Problems*: being a series of short studies on Theological and Metaphysical subjects. By F. W. Frankland. Published by David Nutt, 57 and 59, Long Acre, London, W. C. Price, 1s. 6d.

This brochure—the author of which is an accomplished son of the late distinguished scientist Sir Edward Frankland, K. C. B.—contains a series of short

studies on various keenly controverted subjects in Theology and Metaphysics. It is a result of forty years of anxious study of and earnest meditation on problems, some of them very fundamental which have specially agitated the world since the publication of Darwin's "Origin of Species" half a century ago and since the commencement of the fierce ordeal of minute and searching criticism to which New Testament writings have been subjected during somewhat more than the corresponding period. The fact that the book has reached the 5th edition is proof of its popularity. The late lamented W. T. Stead has written the introduction to it. We recommend this thoughtful book to the careful perusal of those of our readers who are metaphysically inclined.

2. *The Friend of Mankind or Insecticide and Ratkiller.* By Sardar Bahadur Dayal Singh Man, President, Council of Regency, Faridkot.

This is a very useful treatise on the latest and most efficacious process of killing weevils, susari and other insects, and destroying house and field rats.

3. *Report of the All-India Theistic Conference, 1911.*

This book begins with a short account of the Theistic Conferences from the time they were originated in 1888. Then the Annual Report for 1910-1911 and the Proceedings of the 19th Session of the All-Indian Theistic Conference are given along with several important papers of great interest.

4. *The Charm.* By Alice Perrin. Methuen & Co., Ltd., 36, Essex St., London, W.C. Price, 1s.

This is one of those one-shilling editions of popular works of fiction issued by Messrs. Methuen & Co.

5. *The Report of the Hindustan Assurance and Mutual Benefit Society Ltd., Gujranwalla.*

The Fourth Annual Report of the above Society up to 31st March 1912, shows that the Society has been making rapid progress and doing useful work.

6. Of the publications of the Christian Literature Society, *Buddhist Ideals.* By K. J. Saunders. Price, As. 10.

In these studies the learned author approaches the ethics of Buddhism and Christianity from a psychological point of view, discusses the matter fully and points out the superiority of Christianity to Buddhism. The book is very instructive and interesting. We hope this book is largely read.

7. *A Primer of Indian Botany.* By P. F. Fyson, B.A., F.L.S., of the Indian Educational Service. Price, Re. 1.

This book is quite suitable for beginners in our secondary schools. The aim of the author throughout is to make the study of plants educative and avoid the mere imparting of facts which has done so much to bring the teaching of Botany in schools into disrepute.

8. *History of India.* By E. W. Thompson, M.A. Price, As. 12.

The object of this School History of India is to give in simple words an outline of the political development of this country. Everything found in this book is of first rate importance. The book is a truly scientific introduction to the study of Indian History. It contains many useful illustrations and maps. We heartily recommend its introduction in schools.

9. *Christ's Message of the Kingdom.* By A. G. Hogg, M. A.
Price, As. 8.

This is an excellent course of daily study for private students and for Bible Circles. It is a very useful book and we hope it is very largely read.

10. *A Word to the Wise.* By Rev. W. St. Clair Tisdall, M.A., D.D.
Price, As. 5.

The author's well-known book, "The Sources of Islam," was criticized by Maulavi Mahamad Ali, M. A., and Imam Fakhru'l-Islam, in two of their recent works. *A Word to the Wise* is an interesting reply to these criticisms.

11. *The Way to Health.* Price, Ans. 1½.

This sanitary primer is sufficiently simple and is therefore quite suitable for use in our elementary schools.

12 and 13. *Kali Charan Bannerji.* By B. R. Baber, Ph. B. Price, Ans. 4. *Lal Behari Day.* By Hari Har Das. Price, Ans. 4.

These two short biographies of the two distinguished Indian Christian gentlemen are well worth studying on account of their high ideals, plain living and high thinking.

EDITORIAL NOTES.

WE most heartily thank the philanthropic Parsee millionaire, Ratan J. Tata, Esq., of Bombay, for honoring our magazine by becoming one of its Patrons.

"THE good is one thing and pleasant is another," says the Upanishad. Those who have been worshipping the pleasant feel irritated if their false claims to goodness are not recognized. Does not this show that they too believe in goodness?

A WRITER SAYS: "You will do the greatest service to the State if you raise, not the roofs of the houses but the souls of the citizens; for it is better for great souls to dwell in small houses than for mean souls to dwell in great houses."

THE following passage in the Koran is taken to be an authority for Muslim belief in Zoroaster, Krishna and others:—"We believe in God and what hath been sent down to us, and what hath been sent down to Abraham and Ishmael and Isaac and Jacob and the tribes, and in what was given to Moses and Jesus and to all the prophets from their Lord: We make no difference between them, and to Him are we resigned". Suratu Ali Imran III, 78. The question turns upon the meaning of the word "tribes." But there is another later passage which says:

"And whoso followeth any religion other than Islam, it shall never be accepted from him, and he in the world shall be of the lost."

IN the course of an article on "Physical Labour and the True Gentleman," in a contemporary we read: "Honest work of any kind does not in any way detract from the dignity of a true gentleman or woman. Education and culture often shine out from beneath the grime and dirt of honest toil, and it often happens that those who shrink from manual labour for fear of losing their dignity have none of this quality to lose. The ability to push a pen or pencil in some clerical capacity does not of necessity make a gentleman, nor does the ability to handle a shovel, hammer and saw make a man less of a gentleman for using them. It is more apt to work the other way and make of him more of a man, for he is the man who learns how to meet life's emergencies and to overcome the difficulties which to the man who does not know how to work are insurmountable."

THE writer of the interesting article in the June number of the "National Magazine," Calcutta, in reviewing Bhavabhuti's interpretation of the main incidents in the Ramayana, says: "The learned Brahmins knew how to relish beef long before the English came into this country"; and goes on to explain that "the slaughter of a calf or bull on the arrival of a distinguished guest was as generally practised in India as the slaughter of a horse among the Arabs for the purposes of hospitality". The custom was indeed so widely prevalent that "Goghna or Cowkiller" passed as a recognized term for a guest. The practice doubtless fell into desuetude as the Aryans occupied the warmer latitudes of the country; but the *litteras scripta* continues to remind the Brahmins of what their *Sanatana Dharma* was in the days of their ancestors.

A writer in the *Indian Messenger* says: "Meat eating cannot be the sole cause of the repugnance that a Madras Brahmin feels towards the non-Brahmin. If that were the case, there would not be much to stand in the way of interdining and intermarriage. There are certain sects (Saiva sects) in the Southern Presidency among Mudaliyars and Pillays who, although non-Brahmins, abstain from eating meat and yet they freely interdine and intermarry with the other sections of Mudaliyars and Pillays who are non-vegetarians. Girls given in marriage

from one sect to another adjust themselves with the diet of that particular sect and no difficulty is ever experienced."

THE Madras Brahmins keep caste. That is why the Samaj is not improving.

A Press *communiqué* issued by the Educational Department says that it has been finally decided that the educational scope of the Hindu and Mahamadan Universities would be limited to the localities in which they may be established.

To promote commercial education, the Government of Bombay has thought fit to establish at Bombay a Government College of Commerce.

IN the course of his address before the Educational Conference, Bangalore, the Hon. Mr. Justice Abdur Rahim points out to his co-religionists the lines on which they have to work for their regeneration.

THE Annual Meeting of the Bengal Depressed Classes Mission was held last month in Overtoun Hall. The Hon. Mr. Justice A. Chaudhuri presided. The Mission was established in 1908. The object of the Mission is to elevate the religious, social, educational and industrial condition of the depressed classes of Bengal. But owing to the lack of funds, it has confined its work chiefly to the spreading of education among them. During the year under report there were 22 Lower and Upper Primary Schools with an aggregate of about 900 pupils under the supervision of the Mission. The amount collected by way of donations and subscriptions amounted to Rs. 527-6-9. Will not Bengal subscribe liberally for this great cause?

WE regret very much to record the death of two of our able contributors, viz., the Revd. Charles Voysey, B.A., of London, and Mrs. Ella L. Layson, of Graniteville, U. S. A. The former was the founder and pastor of the Theistic Church in London. He was a pastor of the Church of England before he was accused of heresy and sent away. The latter was a pious lady well known in America. We are publishing in this issue an article of hers she sent us some time ago.

A writer in *Reason*, in the course of an article holding accumulation of property to be contrary to the law of nature and the law of God,

says: " Nowhere in nature do we find accumulation to be the law ; on the contrary, we find that the law of giving out, of expressing, of diffusing, to be the law of life, the law of nature, the law of God."

MR. S. S. THORNBURN contributes to the *Imperial and Asiatic Quarterly Review* a paper on Peasant Scholarships *versus* Patchwork Compulsory Education for India, a criticism of Mr. Ghokale's measure. The article is very interesting.

A CHINESE chemist has a factory in France working out the problem of milk from beans. This milk-producing bean is a special variety called the Soya bean, a native of China. He has succeeded in making from this Soya bean milk, a fine quality of butter, and a highly delectable cheese.

ACCORDING to an interesting calculation regarding the coal industry in England, the *Daily News* says: " Labour gets 70 per cent. of the value, the employee 6 per cent., the owner 6 per cent. The position is reversed in India and the employee gets 40 per cent, labour 25 and royalty over 8 to 12 per cent."

PROF. ANGULLI of Naples has discovered a remedy for lung tuberculosis. It consists of a new method of dry inhalations of chalk salts (*Salidi colce*). He claims to have invented a special apparatus with which it is possible to inhale anywhere these particles of chalk, a treatment which aims at combating the tubercular lesions by bringing the chalk dust right into the pulmonary alveoli.

IN the *Nineteenth Century*, Revd F. E. Powell contends that a union of Church and State is helpful to neither.

SCIENTISTS are beginning to claim that they are about to find a cure for leprosy in a certain kind of poisonous fish that is found in some of the Japanese waters.

THE Jewish community in England is passing through a crisis which threatens to rend it in twain, says a writer in the *Contemporary Review*. The trouble has arisen over the election of a Chief Rabbi to succeed the late Dr. H. Adler who died in July 1911. There were those who desired the abolition of the Chief Rabbinate; there were

others who were anxious to break the authority of the United Synagogue. It was finally decided to continue the office of Chief Rabbi, but no one has been as yet appointed.

THE Education Despatch of Sir Charles Wood, in 1854, laid down three main principles which if carried out would have been of great use. They are, first: Education should be practical, to make those who possess it more useful members of society; second, to encourage the grant-in-aid and liberality from every quarter; third, whilst recognizing that Government schools should be secular, it desires through grant-in-aid to encourage religious instruction wherever possible.

THE Public Service Commission that has been appointed will examine and report upon the following matters in connection with the Indian Civil Service and other Civil Services, Imperial and Provincial: Firstly, the methods of recruitment and systems of training and probation; secondly, the conditions of service in regard to salary, leave, and pension; thirdly, such limitations as still exist as to employment of non-Europeans and the working of the existing system of the division of services into Imperial and Provincial and generally to consider the requirements of the public services and to recommend such changes as may seem expedient.

UNDER the title of "The Will to Conquer," an anonymous writer in the *Revue de Paris* of June 15, pleads for more moral training in the army.

SEVA SADAN.

THE *Seva Sadan* Fourth Annual Report, just issued, presents some interesting reading. On inquiry from a reliable source, it appears that 'Seva Sadan' literally means "*Home Service*." The *Sisters of India Society* charging themselves with the working of the Seva Sadan, devote themselves to Famine Relief, Homes for the Homeless, an Industrial Home, Medical work and social service. The organisation and objects are unsectarian, and consequently offer opportunity for all castes and creeds to join in and support the work of the Charity. The income for the year is stated at Rs. 18,869, nearly half of which was contributed from the Wadia Trust. The rest consisted of interest on securities, donations in money and kind, and subscriptions by ordinary members.

THE NEW REFORMER

The expenditure exceeded the income ; the small amount of excess being met from the Reserve Fund. The Endowment Fund amounts to Rs. 42,000, and the Building Fund to Rs. 42,537. Special funds have been received as under :—

Miss Violet Clarke	...	...	...	Rs. 1,783
H. H. the Maharani of Bhavnagar	...	...	...	„ 1,750
Mr. B. C. Divecha	...	...	...	„ 400
Other donations	...	...	...	„ 2,000

The report includes an appeal to the Princes and people of India, with ten good reasons why the Society should be supported. The first reason is not the least weighty ; it is that the Society is not one on paper merely, but has been registered under Act XXI of 1860, and has a regular constitution.

The Society boasts of 78 pardahnashin ladies as members. It preaches that life is a trust, and that we are all one at core.

There are special institutions for Parsees, Hindus, and Mahomedans.

An important function of the Society is the visitation of villages, and getting information at first hand of the condition of the poor. The results of some of the inquiries are noted in the Report. H. E. Lady Clarke visited the Seva Sadan, and recorded in the visitors' book her impression "that the spirit of love, charity and brotherhood is the keynote of their activities."

Branches of the Society have been established in Surat, Ahmedabad and Poona. The Society is one eminently suited for the ladies of India of all communities to take an interest in, with a view to co-operation for the common object of charity to the poor. Its promoter, the late Mr. B. M. Malabari, put the whole of his energies into starting the Society 4 years ago ; and he was actively engaged at Simla, when death overtook him, in trying to enlist support for the Society. It is much to be hoped that his ideal will take root in other parts of India now that we have experience of it in actual practice. Spiritual contemplation is all very well on the part of our savants, but without works has little value for the community. It would be satisfactory if a Seva Sadan Society existed in every Presidency and Province of India.

ACKNOWLEDGMENT.

In response to our appeal for donations, the following has been received last month towards the up-keep of the "New Reformer." We tender our heartfelt thanks to these friends, and hope our other friends will come forward to help us in lightening our financial burden.

	RS.
Ratan J. Tata, Esq., Bombay ...	200
Revd. James I. Macnair, Gooty ...	15
Professor H. C. Norman, Benares ...	20
H. V. Nanjundiah, Esq., M.A., M.L., Bangalore	10
S. H. Jhabvala, Esq., B.A., Deolali ...	5
Rai Bahadur Diwan Kaurumal ...	2
Total ...	252

TOPICS FROM PERIODICALS.

Commensality and Brotherhood.

(From the "Indian Messenger".)

The Hindus have been the greatest sinners against brotherhood by refusing to take food together, even with those whom they regard as their fellow-believers. We are glad to find the President of the Madras Social Conference advocating in the following the introduction of commensality among the Hindus in no uncertain note:—

Commensality is necessary to promote brotherhood. There is no use saying that taking food at the same table is not necessary for brotherhood. Hospitality, invitations of relations, caste dinners, all become meaningless if commensality is not a factor in promoting the spirit of brotherhood. Even gregarious animals and crows feel this truth. The taking of food has two aspects: (1) pleasure to the palate and (2) the strengthening of the life in all its aspects— physical, mental and spiritual. If we eat solitarily for sensual gratification alone, it is sin. If we eat flesh together or drink wine together for the same sensual gratification, the sin is greater. I will not and do not recommend commensality merely in order that we might see each other enjoy the delicious pleasures of forbidden foods or drinks, but it has always been the Shashtra that food taken in company with holy men, nay, even food left as remnants by them after eating, and food taken in communion by co-devotees after dedication to God, do produce high spiritual effect. The modern Sri Vaishnavas, who carry the principle of preserving magnetic purity in food to absurd lengths, must and do admit the efficacy of communion in food taken in the presence of God in temples without distinction of caste or creed. The same principle is rigidly observed in the temple of Jagannath, at Puri. Why should Sri Krishna have taken the simple food offered in love by saint Vidura of low birth in preference to rich food prepared by the high caste Duryodhana, if the taking of food is

a perfectly indifferent operation? I would therefore advocate communion in food among all sub-castes in the name of brotherhood and I will go even further and advocate on rare occasions the taking of pure food together by all castes (including the depressed classes) in God's holy name without distinction of class, creed or sex, provided those who join in that communion admit the fatherhood of God and the brotherhood of Man.

Women in Ancient India.

FROM THE "VEDANTA UNIVERSAL MESSENGER".

(Concluded from our last number.)

In the Ramayana, Kausalya, after the exile of Rama, addresses Dasaratha ; one of the refuges of woman is her husband, a second is her son, a third is her relations and a fourth she has none ; but you, my husband, ceases to be my protector, since you are yourself dependent : my son has been sent to the woods and I cannot follow him since you, my husband, are here and my relatives are far away : so I am with no protector and am entirely undone." Yudhisthira had so much authority over his wife as to stake her in a game of dice. In the Sakuntala. Saradwata, a disciple of Kanwa, addresses Dushyanta : "Sakuntala is your wife, either take her or abandon her, for authority over wives is said to be unlimited." Morality, so often inculcated in the Hindu Sastras, is the abiding principle governing the dominion of men over women. Manu says that "women must, above all, be restrained from illicit gratification, for, not being thus restrained, she brings sorrow and infamy on both the families : so, day and night must a woman be held under lawful restrictions." Manu even gives men power to punish wives when they go wrong with a rope of the small shoot of a cane.

Women and the Household.

I shall describe here what duties a woman has to attend to as the matron of a household. It is at home, in the performance of her quiet duties, that a woman appears at her best. The bodily and the mental constitutions of the sexes are happily adapted to the different provinces allotted to them in life. The man formed for valour is fit for outdoor exploits, while the weak sex (*abala*) with her "softness and sweet attractive grace" has been entrusted with the management of the household and the "childward care" from the very early times. We have Vedic texts alluding to careful wives superintending the arrangements of the house, sending every one in the house to his or her work in the morning. We read of women weaving garments, working at the pestle and mortar, and women engaged in needlework. "A woman must always live with a cheerful temper," says Manu, "with good management of the affairs of the house, with great care of the household furniture and with frugal hand in all her expenses.....Let the husband employ his wife in the collection and expenditure of wealth and the superintendence of household utensils." Draupadi, in explaining to Satyabhama how she was able to keep her husband's affections, says : "I always keep the house and all the household utensils very clean and in good order. Carefully do I preserve the rice and serve food at the proper time. Whatever my husband eat not, whatever my husband drink not, I carefully avoid....."

I knew everything of what the maid-servants and other attendants, the cowherds and the shepherds of the royal establishment did or did not.... It was I who looked after the elephants and horses and heard all complaints about them... I looked after the income and the expenditure of the king, and it was I who superintended their vast treasury." That women did not 'fail in the childward care,' is clear from what Manu says, that the production of children and the nature of them when produced are peculiar to the wife.

Labour and Luxury.

BY

J. C. WRIGHT, F.R.S.L.

(From the "Epoch".)

To obtain wealth without work is the desire of the age. But everything cannot be obtained for nothing. Nature contradicts such a gospel. Suppose it were possible to secure wealth without labour, would there be satisfaction? The idle poor and the idle rich may be placed in the same category—both are enslaved; both try to escape work; and the result is dissatisfaction. The ameliorations of life are now many. What were formerly luxuries are now regarded as common necessities. In all classes, except the very poor, are found extravagance in dress, in food, while the craze for amusement is greater, perhaps, than at any period of our history. All these things affect the condition of the people from a monetary point of view. Wages are increased, but such increase does not always benefit the worker, and is frequently spent in so-called recreation which, unfortunately, does not always re-
create—does not make either body or mind better fitted to perform life's duties.

It is difficult to write of luxury and labour without noting the contrast they present. Side by side with the former is found extreme misery, and a great gulf separates the two. Midway there is a striving after those things that appear to afford gratification and give passing pleasure. With the rush of life and the pressure of modern conditions it is thought desirable and necessary to leave the scene of every-day work and find an entirely fresh environment at certain short periods. Hence the popular "week-end." It is here, however, where danger lurks. The object itself is good—the means of obtaining this object too often brings about a feverish haste to get away from the toil, and to indulge in amusements, which, though harmless themselves, often induce a love of ease and a distaste for work. Yet work is a natural heritage a Divine thing. "My Father worketh," said Christ, "and I work." To possess wealth as the result of work is no sin; and Sydney Smith was not far wrong when he confessed that "he felt happier for every guinea he gained." But wealth must minister to life. Then it is not luxury—it is something better; it is a part of life.

Work is a necessity. Its cessation means starvation. As everything in Nature requires renewal it is patent that such renewal must be brought about by the application of work in some form or another. It is true science has come to our aid and offers to make the physical subordinate to the mental side of man. The great world-forces are being captured and employed in our service. Yet labour, either of the hand or of the head cannot be disregarded. Its power is constant, and its value to the worker is incalculable. It is probable that with the advance of science there will be less need for toil as physical labour is superseded by brain

work. But the land remains, and its cultivation must always be a pointed factor in the working world. For, let us ever remember man is an animal with physical requirements in respect of health, which cannot be neglected with impunity. He is a part of Nature, and must therefore follow Nature's laws. There is, therefore, sound scientific teaching in Gray's well-known lines :

From toil he wins his spirits light,
From busy day the peaceful night;
Rich, from the very want of wealth,
In heaven's best treasures, peace and health.

True happiness springs from labour. If man were perfect, if there was no striving after something beyond the present, the need for work might not arise, but this aspect is unthinkable from the fact that man's destiny must be hammered out in his life, that he is not simply a tool, but must carve out his own fortune. The very purpose of existence is founded on labour. You cannot imagine a period of absolute rest. Even in sleep we are gathering up forces unconsciously, to expend them as soon as we are awake. Activity is written on certain, and labour ever holds its own in life's drama. But though there is no absolute rest, the soul may be tranquil, and filled with the abiding bliss of conscious joy. Luxury, on the other hand, is a form of laziness—our wish to escape from common-place things; and though "gilt-edged," it produces weariness and a longing for something we do not possess, and, if we did, should not value.

There was a time when luxury was confined to the aristocracy; it has now passed to the so-called middle-classes, and may be said to have invaded the homes of the poor. Luxury has been developed by the spread of science. Greater facilities for travel and opportunities to limit working hours have produced a love for pleasure. And this desire to escape from occupations which fill up the greater part of life presents another aspect. It shows a lack of interest on the part of the worker in that which should be a source of joy, for in the performance of work there should be delight or the work will become mere drudgery. Work may at times be irksome, but even then, it should prove disciplinary and educative. For the reward of labour is not merely monetary—it brings satisfaction of a higher kind. "Whether thy work," says Emerson, "be fine or coarse, planting corn or writing epics, so only it be honest work, done to thine own approbation, it shall earn a reward to the senses as well as to the thought."

In the consideration of this subject it may be well to refer to the unrest of manual workers in these modern days. Organized labour is now endeavouring to extract more from capital than it has had in the past, and the question has arisen whether the toiling million who perform the work expressed in trade statistics are obtaining their fair share. But from whatever standpoint the matter is viewed we can safely assert that he who would enjoy life must learn the value of labour and the impotence of luxury. Notwithstanding some of our own prophets of to-day the end of labour has not yet come, for, as an Oriental proverb has it :

Good striving
Brings thriving;
Better a dog that works
Than a lion that shirks.

While I Live.

(Continued from page 193.)

And so, if I speak to you once more of God, I can only speak good of His Name. I can only say over again what I hope and pray you will never be tired of hearing, viz., that God is infinitely to be trusted and loved; that the more we study His dealings, and the more we see of His manifest purposes in all the events and problems of life, the more utterly love-worthy is He. My words cannot make you believe it—you must find it out for yourselves—"O taste and see how gracious the Lord is. Blessed is the man that trusteth in Him." You must make use of God and not merely talk about Him; you must go boldly and put Him to the test. Get Him to do something for you, even if it be to make you ashamed of yourself; get Him to be something in your daily life and care and sorrow, with a reverent claim upon Him as your Father; stretch out your hand for Him to clasp and never let go of Him again. Every trouble, every temptation, every battle with yourself, every time you are liable to be led astray by unwise or dangerous friends, or by improper or misleading books, every time you need the protection of a more vigilant self-control, every time you see the necessity of taking another step onwards in the path of righteousness, put forth your hand and cling to Him, make Him your refuge and your strength, and you will find that little by little God will take the place of all the lower joys and interests of life, and He will be your all in all, your one chief and only treasure, for His presence will make every moment glad, and light up your darkest days. Every day, every hour, your joyful heart shall sing "Praise the Lord, O my soul. While I live will I praise the Lord, yea, as long as I have any being, I will sing praises unto my God." And I will promise you there is no greater safeguard against sin and all forms of unworthiness. The Theists' hope in God is intensely a purifying hope. It is always centred in character, in the desire to be better at heart, to have pure and simple motives, to be the ever ready acceptor of truth and the ardent lover of righteousness; to think and feel and live so as not to grieve our loving Father or dim the brightness of His Presence. We cannot rejoice in God, we cannot praise Him while we are cherishing unholy thoughts and wishes. It is His merciful rule with us that we shall not be happy unless we are trying to be good.



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Oh, if you could dethrone that Brute-God Mammon and put a Spirit-God in his place!—*Carlyle.*

Man is his own star, and the soul that can
Render an honest and a perfect man
Commands all light, all influence, all fate.
Nothing to him falls early or too late;
Our acts our angels are, or good or ill,
Our fatal shadows that walk by us still—

Beaumont and Fletcher.

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THE NEW REFORMER

Vol. VI]

OCTOBER, 1912.

[No. 7.

ASOKA

BY
THE EDITOR

ASOKA is one of the most striking and interesting personalities in the history of the world. He was the Emperor of a vast empire, named, Magadha, stretching from Afganistan to Bengal and from the Himalayas to the Central Provinces and at the same time he was a Bhikshu, a Buddhist monk. He thus combined two separate ideals, *viz.*, the ideal for the "religious" with that for the "householder" and strove to bring into civic life the virtues which Gotama held were only possible in the cloister. It is this aspect of his life that makes it the most remarkable.

Its was in 273 B. C. that he inherited the vast empire from his father Bindusara. The way in which he became a convert to Buddhism is interesting. In the 9th year of his reign he undertook the conquest of Kalinga, a powerful kingdom, independent of the empire he ruled. He was no doubt successful in the war. But the remorse and pity aroused in his mind by the horrors of the conquest, resulted in his becoming a lay desciple to Buddhism. In Rock Edict. XIII, he plainly states that that was the reason for his adopting the Buddhist Dharma as the rule of his life and the foundation of public morality. In that Edict, he also says: "And this, the chiefest conquest, in His Majesty's opinion, is the conquest of the Law of Piety." For two and a half years he was a lay desciple and then became a Bhikshû, a Buddhist monk and in the 13th year after the Coronation, he had set out for the *Sambodhi*, *i.e.*, he entered the path towards the attainment of the state of mind called *Arhatship*.

The "Foundation" of the monastic life consists in the four "Resources," the minimum of dwelling, dress, food, and condiments. We do not know how far he observed this rule. It is not known where he begged his food as a monk should do. Some have suggested that he might have begged within the walls of the palace. Whatever that might be there is the independent evidence of the Chinese pilgrim, I-tsing, who, a thousand years after Asoka's time, notes that the statues of Asoka represent him as wearing a monk's robe of a particular pattern. It is inferred from this that he could not have worn the robe unless he has joined the Order as he says he did.

After entering the Sangha, he devoted his great energy and the powerful resources of his empire to the realization of his new ideals. With this end in view, he published Edicts and made changes in the administration of the Empire and spent large sums of money in the erection of costly buildings in aid of the new faith. He sent missionaries to preach the Buddhistic Dhamma and acquired converts to his ideals in Syria, Egypt, Macedonia, Epirus and Kyrene, among the Cholas and Pandyas in South India and in Ceylon. He instituted quinquennial Assemblies where the officials learnt the Buddhist Law of Piety for the purpose of preaching to the people. He also appointed officials for the purpose of establishing piety and to look after the conduct of the people. He instituted tours devoted to works of piety. He constructed roads and water works, planted trees, dug wells that all his subjects might be glad and content. The Pillar Edict VII, thus sums up the measures he had taken for the propagation of what he calls *his* Dhamma.

1. The appointment of functionaries in charge of Districts and Provinces to instruct the people.

2. The putting up of Pillars of the Dhamma and the appointment of special ministers at the Court to superintend the propagation of the Dhamma.

3. The planting of trees for shade, digging wells at short intervals along the roads.

4. The appointment of special ministers to superintend charities to both house-holders and "Wanderers" and to regulate the affairs of the Order and of the sects having jurisdiction apart from the ordinary magistrates.

5. The appointment of these and other officers to superintend the distribution of the charities of the Queen and children.

By these and various other means he tried to promote the Dhamma of which the following will give an idea. Pillar Edict, No. II defines "Dhamma as the having but little in one's own mind of the intoxications; doing many benefits to others; compassion; liberality; truth; and piety." He made light of the priests and the Gods and the superstitions ceremonies of his day. In Minor Rock Edict I, he rejoices that the "Gods have been shown to be untrue" and the good Law of Piety set up in their place; and the *Mahawansa* typifies his change of heart by a picture of 60,000 Brahmins leaving the Royal presence and an equal number of the yellow-robed followers of Gotama taking their place. He said that the Brahmins who claimed to be Gods upon earth, had by his efforts, ceased to be so regarded. He threw down all barriers of race and birth. In Minor Edict I, he says: "Even by a small man who chooses to exert himself immense bliss may be obtained hereafter." He condemned ceremonies in no uncertain terms. In Rock Edict IX, he says: "Ceremonies certainly have to be performed though that sort bears little fruit. This sort however, the ceremonial of pity, bears much fruit." In the Borderer's Edict he says: "All men are my children." He therefore wishes that all his subjects should live as brothers. In the Pillar inscriptions at Sanchi, he says. "Whoever shall break the unity of the body..... shall dwell in a place apart." He had a paternal solicitude for his people and was accessible to all. In Pillar Edict VI, he says: "I devote my attention to both relatives and friends, to persons near and to those afar off if haply I may guide some of them to happiness." In Rock Edict VI, he says: "I am ready to do the people's business in all places, even he tells us, in the women's apartments." In Pillar Edict VII, he says: "Mankind has been variously blessed by former kings and by me also, by me however with the intent that they obey the Law of Piety." In Rock Edict XIII, he says: "Even upon the forest tribes, His Majesty has compassion. . . . For His Majesty desires for all animate beings, security, control over the passions, peace of mind

and joyousness. In the Edicts he gives a prominent place to the cardinal virtues, temperance, courage, justice, and prudence. He labored very much to spread abroad the prudence of practical goodness. Of this goodness, the claims of natural affection, being important, Rock Edict II, says: "Honor thy father and mother . . . this leads to length of days." Rock Edict No. I, prohibits the slaughter of animals for sacrifice. Rock Edict III, prohibits the injury to living beings. Rock Edict VII, declares self-mastery, purity of heart, gratitude, and fidelity to be excellent. Rock Edicts IX and XI, speak of the gift of the Dhamma to be the best. Toleration is recommended in Rock Edict No. XII. In his Edicts he never asks the people to become Buddhists. In Rock Edict XII, he says: "His Majesty does reverence to men of all sects." Except in one Rock Edict addressed to the Buddhist clergy, nowhere else does he mention, soul, God or Buddha. It is *his* Dhamma he always speaks of. He was confident of his power to bring in the rule of right.

Such is the gospel of this great Imperial moralist who has been described as an "Alexander with Buddhism for his Hellas," "an unselfish Napoleon with *mettom* in the place of *gloire*," as "the Constantine of Buddhism," as challenging comparison with Charlemagne and like him in his blinding of Church and State," as "worthy of comparison with Cromwell and Marcus Aurelius." Such are the complements coming to him from great thinkers like Bishop Copleston, Prof. Rhys Davids and Mr. Vincent Smith, to whose works we owe much of our information.

God's Works, and Man's Works.

BY

COL. T. F. DOWDEN.

A writer in the *Contemporary Review* for July 1912, on the subject of the Catastrophes in Nature, says that the wreck of the '*Titanic*,' the Lisbon and other Earthquakes, and similar disasters, seem to stand in harsh contradiction with the Divine recognition of the dignity and sanctity of human life, which lies at the basis of our Christian Faith.

This definition of the Christian Faith will somewhat startle those who look at the practical as well as the Spiritual side of Religions. As a matter of fact the teaching of Christ appears to show, that the value of life on earth is merely that of the cause in which it may be used, expended, and even suddenly extinguished. He did not hesitate to set the example in Himself.

As regards Man's Works which often end in disaster, God has furnished Man with intelligence, and power to use it. Failure to use the powers in ways which would prolong life—if that is desired is hardly a concern of the Almighty. Man is gradually attaining to a high degree of knowledge of the working of the Universe, and can to a large extent apply that knowledge to avoid disaster; but he is not infallible and often makes mistakes.

It certainly is a basic axiom of the 'Civil Code' that human life shall not be sacrificed, but treated with dignity as long as the Laws are observed by the individual. But the Law does not hesitate to forcibly expel the criminal from the Great Co-operation under which society exists, by imposing penalties which may include death itself. The world has not yet found out how to avoid war altogether, though the number of wars has decreased in later times. The responsibility for these is clearly Man's not God's.

Social institutions are purely human affairs found necessary for the well being of the mass. The laws which will suit the conditions of peoples are best left for themselves to settle, provided they do not infringe the laws of God, or damage the well being of the neighbours.

Disasters arising from an imperfect knowledge of the laws of Nature, or from running unwise risks, are not to be laid as a charge against the Creator. It is only now being realised by careful observation, that Earthquakes take place along certain lines of pressure coinciding principally with the direction of the mountain ranges. The chief destruction of life is traceable to the unsuitable nature of the construction of the houses and towns, designed without reference to a possible and likely movement of the Earth's surface.

Dogmas are useful things if we know precisely how they are to be accepted. It would be reversing the order of things as generally conceded, if the dogma that 'God is Love' implied an obligation for the Almighty at any time or occasion to be the servant of Man and at his prayer set His own laws aside.

Religions are essential for the well being of Humanity in all concerted action, and the need for them establishes itself, to counteract the destructive nature of Man.

A man's first consideration on earth is to make a living. His experience teaches him, the best way to do it. He finds there must be agreement with the Neighbour to do no harm or murder. Then he must enlist help and do service to others, and by organised method perform such work as will procure the food supply. Contemplation over all this, leads to philosophical conclusions as to the Principles involved, and eventually results in a Religion designed to bind individuals into a common course of thought useful to concerted action. The practical side of Religion thus attained is seen in efficiency and economy of life in respect of the Work to be done, since it converts Humanity from a destructive element of creation into a unified constructive agency.

As regards the Spiritual aspect of Religion, this is a matter rather for the Heart, than for the Mind. We are led to realise, each for ourselves in our own way, our dependence on 'our Father which is in Heaven,' and can easily understand that in doing His Will instead of our own imperfect one, we possess a Talisman which supports us under every strain and stress, and gains us sympathy and Love. Our chief anxiety then should be, to know what God's will is. Happily we have instruction so complete and exemplified in the life and teaching of Jesus the Christ, that we have no room for doubt. By careful watch it is not seldom possible to trace the source of unhappiness and ill health to disregard or ignorance of His Commandments, which are so loving that we feel them to be Divine.

The records available in the Old Testament clearly show, that God in the past has never set aside the Laws of the Universe. He created the seed and allowed Man to sow, and reap according to his knowledge and intelligence.

Growth from the seed takes place under the Laws and Power of the Almighty; but the value of any seed to a man depends on the soil in which it has been raised, and whether the ground in which it is to be sown contains all the ingredients required to produce healthy plants. Religion based on the pure thoughts attributed to God, provides ideal perfect ground to fructify good seed of thought in men's minds,

Life without the Religious Spirit would be worse than death, since a man would be continually running against God and the neighbour in his ignorant selfishness.

In their conciseness, the Commandments of Jesus are without parallel. Let us see what he says about life.

"If any man will come after me, let him deny himself, and take up his cross daily and follow me.

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"For whosoever will save his life shall lose it,
But whosoever will lose his life for my sake
The same shall save it" (Luke IX 23-24.)

While Theres' Time.

BY

Mrs. EVA E. AMES, SOUTH WALLINGFORD, VERMONT.

Does a mother's presence, linger
Round your hearth and home, to day ?
Tho no longer fair and youthful,
Or hair untinged with gray,
With brow seared by times' finger,
Branded by the sorrow line,
And eyes dim with long yearning
For the loved who went away ?

Did her serving ever fail you,
When your need of her was on,
When friends (?) proved false,
And unjust world, your motive failed to see ?
Did her loyalty forsake you,
As you leaned in trust upon,
The shoulders of her faithful love,
So bountiful and free ?

And if her earthly form is yours
To day—you will not mind,
If word, way, dress, or gesture,
Are not the latest care ;
For never love like hers endured
The tangled years to bind,
And soon her shining raiment
Will be bright, beyond compare.

And remember, ere too late, her heart
Is cleft with keenest sword
When sharp impatience, unchecked sever,
Burns deep her soul so true.

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The time comes soon, when hot tears start,
 And you can well afford
 To bear a little, when she loved
 To bear so much, for you.

Look back adown the years, and see
 Her face, your one bright star,
 Before the new loves dawned, and life
 Held flavars, rich as wine,
 And place against her failing breast,
 No coldness, blame, or bar,
 But let her see you love her well
 In all ways—"while theres time."

The Rivers of Life.

BY

Mr. WALTER SCOTT HASKELL, BERKELEY, CALIF.

There are two main rivers of life, one going out into manifestation, and the other going in.

The circulation of the blood in the physical body is an apt illustration of this divine life impulse in it's ebb and flow. The blood goes out from the heart through the arteries to all parts of the body, giving life and energy. Then it returns through the veins to the lungs and is purified for the heart to receive it again. So the divine Mother energy pulsates from her heart into outer states of being; then returns and is purified and received into her bosom.

There are two classes of people, one governed by the Mother impulse in it's outward flow, and the other by the river's inward trend. Persons who are what we term, all heart, do not reason. Intuition saves them the trouble of thinking, and their every act is an act of the moment governed by impulse. Their loves take the form of objects that appeal to the senses. Their God is a person, they personify deity because it is the only way that they can conceive of anything. Abstract reasoning is not in their atmosphere. They are floating with the current on the stream of life in it's outward flow into manifestation.

All the lower creatures are animated by the divine impulse outward. Losing their lives, animal's souls are said to quickly re-incarnate,

because their mind focus is in matter, in objects of sense, it is all they know. Humans that float with the tide are living in their animal natures.

There comes a time when human minds find by experience that the things of sense are misleading and not what they seem. Then, the ego begins to think and fashion its life course from its own personal viewpoint. Little by little the delusions are dispelled, and knowledge takes the place of delusion, of blind belief. This is the return of the river. This is the struggle when we swim against the tide, against the strong outward current of the Mother energy flowing into expression. It is the test of manhood, aye, of God-hood.

When the turn comes we are apt to discard all the intuitive guides and depend solely on reason. This is materialism. After a time we learn that the primal sense of intuition is more accurate than the human judgement, then we adopt it into use and find that it serves us faithfully when we take the right mental attitude. So, with intuition and reason combined, we have a two-fold force that impels us forward, making the latter part of the journey more quickly and more surely a success.

To oppose a temporary evil that a permanent good may result is often the course of the least resistance.

The best of men have their weak links, by which their whole life's chain is measured.

To guard against undue severity, it is best to be moderate in our praise that we do not form the habit of excesses to rule us when we condemn.

A well-balanced mind is better than a college diploma.

The harder the wind blows the quicker the clouds will be dispelled.

To know that we are human and fallible is about as near perfection as mortals generally get.

Old age is no criterion of wisdom, but it is a mighty good sign that the man has been to Time's School, and it's his own fault if he hasn't graduated.

New inventions, great enterprises arise on every hand, and wonders never cease; but the greatest wonder is that natural progress should seem so wonderful.

Don't be in a hurry to tell the world what you know, the world will find it out the moment you begin to do something.

Acts speak louder than words. We all have in us to be orators.

A Prayer

BY

MR. S. H. JHAVALA, B.A.

Lead me, Oh God! to paths of holy prayer,
 Humility and noblest piety
 Hearts' soothest blessings and humanity
 That breathe the peace of hermit's solitaire!
 Devoid of cares that Vice the human soul
 Unerringly doth agitate his frame
 And fling him into wordly passions' flame
 Where blindly falling perisheth the whole!

Teach me, my Lord! to love blest innocence
 And let me innocent in soul to die
 Worthy of Heaven though in misery
 Whose pinching might can influence the sense
 Of Truth and Righteousness, hearts' purity
 And of Thy Love wherein still let me be!

Moral Education.

BY

MR. NAYAN H. PANDIA M.A., L.L.B.

In the course of an article under this heading in the June number of this journal I observed as follows:—"It is not for the British Government in this country to enter the sphere of religious controversy and contradiction and the heat and bitterness incidental thereto. On the other hand, the people will look with disapproval at theological discussions being conducted in the secular air of Legislative Councils, nor can one wonder if they refuse to accept laws affecting their religious beliefs if made by men of alien or no churches and creeds. Even the Courts of law have declined to have anything to do with matters of religious interest and in connection with a book, the Calcutta High Court has recently laid down in effect that nothing can be indecent that is religious, thus ignoring the great principle that nothing can be religious that is indecent." That former Courts of law were not equally nonchalant where morality was concerned, will be apparent from the following passage. In delivering the judgement in

the case of Ramlal and Dulabram reported in Perry's *Oriental Cases* at p. 215, Sir Erskine Perry observed as follows :—"I trust I have never been found wanting in my exertions to make the province of law and ethics coincide in so far as the nature of things, and the useful interference of Courts of Justice, may permit. That a Court of Justice is a great instructor of morals, I gladly recognise, and I see every day that to large classes of mankind, it is the only school in which efficient lessons of morality are likely to be taught."

The principle to be deduced from the cases seems to be that the law is able to interpose with effect between parties when any crime or obvious fraud has occurred such as is capable of being made apparent in broad distinct traits to the minds of a jury, but that all the more delicate obligations of morality which are subjects rather of feeling than of reason must be left to a different tribunal, to the powerful voice of a high-toned social circle or the more solemn dictates of religion and conscience. Under the circumstances, the raising of a high toned social circle becomes a matter of urgent necessity, both with Government and the governed. One would expect that the various universities of India would be the first to take heed of this need and give serious attention to remedying the present evil which if unattended to is fraught with the greatest evil to India ; but no attempt appears to have been made in the direction of the inculcation of moral principles in the minds of college students. They are evidently expected to be able to solve their moral problems by submitting their difficulties to the professors and by resorting to appropriate books to be found in the college libraries. It is however true that there is no book which points out the way to right thinking, portrays the peaceful constructive rational ideal which the Indian student may legitimately strive to attain or which delineates his duty to Law, state and morality, and which he may keep by his side for constant reference and inspiration in college and after life. Thanks to its vanished or vanishing isolation, India of to-day exhibits a wider outlook, deeper feelings and higher ideals. The new spirit is manifesting itself in changing habits and customs and in the events and transactions of every day life. Rightly and timely guided this quickened pulse of the country will be a blessing to all and it is to be earnestly hoped that the Universities of India will contribute their mite to helping the nation to become moral, virtuous and vigorous, and to keep alive its intellectual activity by setting its ambition and purposes on right and high lines and higher tasks and imparting to it new informing principles. Progress is good, but if improperly or carelessly guided, even progress leads to chaos worse than stagnation.

The huge labour and expense incurred in past years may thus be irretrievably lost if the new born spirit is not regularly nourished and fed on the healthy regimen of morality.

In this connection, it is useful to draw attention to the Convocation addresses of the Chancellors and Vice-Chancellors of the Indian Universities. For years past, Chancellors and Vice-Chancellors of the Indian Universities have been delivering Convocation addresses which are replete with noble thought and couched in words of wisdom and good feeling. They constitute the well-judged and balanced pronouncement on important educational topics, of some of the greatest Englishmen and Indians, including Governors-General, Governors and eminent statesmen. The addresses strive to formulate and put forth noble and proper ideals before students, make practical suggestions regarding life's problems, and are well calculated to appeal to the hearts of all Indians, proceeding as they do from men who are acquainted with their difficulties, trials, social structures and traditions, who sympathetically endeavour to cheer up as they earnestly strive to uplift, and who, therefore, enjoy their confidence and respect. The Convocation addresses constitute at once the chief exponents and land-marks in the unfolding and development of the British Educational Policy in India, and make the very best ethical code and literature that college students can ever hope to study.

This vast and valuable store-house of literature has hardly been so generally and fully availed of as one could wish. No doubt the annual Convocation address is duly and faithfully reproduced in the morning papers, but the worry and scurry of life, are so great that people scarcely get time to more than look at it, while the coming to hand of the next day's paper is generally the best time for forgetting all about it, notwithstanding that a spas-moëic effort is kept up in the press to give it a longer lease of life. No doubt also that every college and school adds the volumes of the University Calendar to its library annually, but no one ever thinks of referring to them except to glance at the University, curriculum or Examination question papers. As regards the general public, the volumes are too ponderous and high priced to fulfil the purpose of popular education.

Feeling that it was a great pity that such jewels of literature, brought out by their illustrious creators after a huge amount of time and labour should be allowed to sink into speedy and undeserved oblivion with their mission wholly unfulfilled, and with the view of utilising to the utmost possible extent, their great educational value and putting before the public and especially before college students, a

handy text book on moral law the writer approached the various Universities of India with the view of obtaining their sanction to the publication of selections from the convocation address delivered therein so as to have in one volume an up-to-date edition of selections from all the convocation addresses delivered in the Indian Universities. The Registrars of the Universities of Bombay, Allahabad, and Madras were good enough to accord the sanction asked for, but the scheme suffered an unexpected hitch from the Calcutta University, the Vice-Chancellor and Syndicate whereof informed the writer that his request could not be complied with. It is submitted that the attitude taken up by the Calcutta University in this matter was wholly wrong upon the following among other grounds :—

1. That a good home life and moral education in primary schools do not exhaust the ways in which moral instruction can be imparted. In the scheme of moral improvement there is scope for all sorts of efforts.
2. No college professor has succeeded in proving that college students are not capable of any moral or religious growth. On the other hand it is certain that in the prosecution of college studies, the mind is apt to be materialised and the spiritual view of existence lost sight of in the intricacies and the heterogeneous ingredients of the University curriculum.
3. That the Convocation addresses are delivered by men of rank on whom their eminent position has imposed the guardianship of public morals. Their moral interpretation of the things of this world are received with the greatest confidence by the students.
4. That there is this distinction between foreign moral books and the addresses. The former voice forth things from afar and indistinctly; the latter express high truths through the medium of familiar words and images.
5. That the battle of life begins as soon as the college portals are passed, and something tangible is urgently required to kindle and keep burning the light of a lofty, daring, generous and hopeful spirit and a liberal mind, otherwise, like a rudderless ship the student will flounder on the very first shoal that impedes his path or wander without rub or guidance into a moral wilderness, the consequence by which would be infinitely mischievous to society.
6. That every phase and vicissitude of life through which one has to pass creates and leaves an indelible moral impression on one's mind, so that one is always consciously or unconsciously fighting his way in the path of moral evolution. The addresses however, will

prove a cheerful and powerful friend on the journey. Besides, the addresses are meant for the public which therefore is interested in, nay, entitled to their publication and free circulation and use.

7. That the University of Calcutta was not to be put to any financial strain by reason of sanctioning the enterprise.

8. That the question is, whether the project is a good one or a bad one. If it is the latter, it must be dropped. But if it is not bad, it must be either good or indifferent, and in either event, harmless. Further, many schemes pronounced by competent persons to be excellent have proved abortive: a prudent person may therefore well pause before ruling out any new scheme that may be brought forward, solely on the ground that although not bad, it is not likely to do any good. I submit, the right principle under the circumstances, is to give a trial to the experiment suggested, provided it is not obviously misconceived or harmful.

9. That this is an era in which intellectual ability can display itself to much greater purpose in moral and social service than in political agitation. If the University of Calcutta direct public attention to this aspect of the question in the manner suggested, it will be the means of doing inestimable service to the state besides creating and fostering a healthy native moral literature which will throw out its beneficial effects deep and wide into the future.

Under these circumstances, it may be expected to follow that the Syndicate of the Calcutta University will be prevailed upon to reconsider its unfortunate decision and accord the sanction asked for, to publish addresses delivered annually at the Convocations of the said University.

A Message of Hope.

BY

Mr. KESHAVLAL L. OZA, M.A.

Wherefore vain yearnings?

Wherefore heart burnings

Ah ! every tear

That falleth here,

Appealeth for

A brighter sphere.

From the smallest flow'r
On earth that sighs
Stirred by the breeze
Doth incense rise.

A buoyant mind
Quits care worn earth,
Sports in the wind
With holy worth.

Ah yes ! how my fond heart desires,
And after the unknown aspires !
Though my mind doth onward fly,
Shall I never draw more nigh ?
Comes there from the far off world
No little skiff with sail unfurled,
To bear me to its happy goal ?
Alas ! stern fetters bind my soul !
Only through my falling tears
The shadowy shore appears.

Yet ah ! me thinks I see a sign
From friend in human form divine
Earth keeps me back, and I must stay,
But earth itself shall pass away. *

Wherefore vain yearnings ?
Wherefore heart burnings ?
Ah ! every tear
That falleth here
Is asking for
A brigher sphere.

* The energies of our system will decay, the glory of the sun will be dimmed, and the earth, tideless and inert, will no longer tolerate the race which has for a moment disturbed its solitude. Man will go down into the pit, and all his thoughts would perish. The uneasy consciousness which in this obscure corner has, for a brief space, broken the contented silence of the universe, will be at rest. Matter will know itself no longer. "Imperishable monuments" and "immortal deeds," death itself, and love stronger than death, will be as if they had not been. Nor will anything that is, be better or worse for all that the labour, genius, devotion, and suffering of man have striven through countless ages to effect—*The foundation of Belief.*

The Esperanto of Religions.*

By

Mr. C. M. REMEX, WASHINGTON, D.C.

The Bahai Moment occupies a position amongst religions analogous to that occupied by Esperanto amongst languages. It is the spiritual ground common to all religions upon which all men can unite. Through it many thousands of souls Christians, Moslems, Jews, Zoroasterians, Hindoos and Buddhists, of every race and nationality, are being firmly united in the universal brotherhood of man under the Fatherhood of God.

Upon the basic principles and in fulfilment of, and in harmony with, the spiritual teachings, of each religion, the Bahai teaching offers to the world a universal religion applicable to all peoples. It is another outpouring upon humanity of that spirit which appeared in the prophets of the past, and which characterized the earlier days of each of the world religions.

The Bahai Movement is particularly directed towards solving the present universal world problems. Its unique object and mission is establishing a universal religion embracing all peoples, religions and races, thus forming the spiritual basis of the great universal civilization which is so rapidly approaching.

In the sacred books of each religion are prophesies relative to the coming of a great prophet and teacher who would establish Unity between Nations and Peace on earth. This teacher was spoken of under different names in different ages, yet the reality of these names was the same. All referred to the one coming.

In the month of May 1844, there appeared in Persia a teacher calling himself the Bab,[†] and proclaiming himself to be the forerunner of "He whom God would manifest." One who would shortly appear with spiritual power and establish the Divine Kingdom of Peace upon earth. The ministry of the Bab lasted six years, and was followed by his martyrdom, as well as that of thousands of his followers, which was brought about by the Mohammedan clergy upon the charge of heresy.

Shortly after the martyrdom of the Bab, the promised one whose coming he had foretold appeared in the person of Baha'o'llah. Under the most severe persecution Baha'o'llah, together with some of his fol-

* Sent by Mr. M. R. Shirazi, B.A., for publication in our magazine.

† Bab the Persian and Arabic word for door or gate.

lowers, was exiled to Turkey in Asia, then to Turkey in Europe, and later on in 1868 was sent to the town of Akka, a penal colony situated on the Mediterranean, just north of Mt. Carmel, in Syria. Here in Akka he lived and taught until he passed out of this mortal world in the year 1892. During his ministry he gave his teachings and spiritual instructions, yet during that time his cause was not explained and established in the world in general. To this end Baha'o'llah commanded his followers upon his departure to turn their faces toward his son Abdul-Baha as their spiritual guide, the explainer of his teachings, the one who would establish his cause in the world, the one upon whose shoulders his mantle would fall.

Abdul-Baha, also known as Abbas Effendi, was born May 23, 1844, and until 1908 was held a State prisoner in the town of Akka. He makes but one claim for himself, that of service in the Path of God. He signs himself Abdul-Baha Abbas, which means "Abbas the servant of God." He is regarded by the Bahais as their spiritual leader and example to be followed in teaching this great faith in the world. He through his example is making the spiritual life of Baha'o'llah possible, and within the reach of his followers, the Bahais.

Baha'o'llah like all world movers was far ahead of his time. International Arbitration, Peace, a Universal language, Universal Suffrage, in fact Universal Civilization, with all of its universal institutions, was unthought of by the world when he, over a half century ago, first announced these principles. How the world in general is awaking to the necessity for those very institutions for which thousands of Bahais have borne witness to by persecution and martyrdom.

In this day upon every hand the world's thought is being directed along lines of Universal development. Already the world type of man is developing. He is the man who looks at all races, religions and nationalities as being parts of the one great whole. He sees that the world's progress is dependent upon international and interracial unity; with him humanitarianism is greater and more to be desired than patriotism.

Baha'o'llah expressed this thought when he wrote:

"We desire but the good of the world and the happiness of the nations. . . . That all nations should become one in faith, and all men as brothers; that the bonds of affection and unity between the sons of men should be strengthened. . . . These fruitless strifes, these ruinous wars shall pass away and the Great Peace shall come. . . . Let not a man glory in this, that he loves his country; let him rather glory in this, that he loves his kind."

"O ye discerning ones of the people : Verily the words which have descended from the heaven of the will of God are the source of unity and harmony for the world. Close your eyes to racial differences and welcome all with the light of oneness. Be the cause of the comfort and the advancement of humanity. This handful of dust, the world, is one home ; let it be in unity. Forsake pride, it is a cause of discord, Fallow that which tends to harmony."

The Language of Gods and Loan Words.

BY

Mr. S. W. COMARASWAMI.

(Continued from page 23, Vol. VI.)

Says Professor : Benfey, in his Complete Sanskrit Grammar, "Sanskrit is a language of great antiquity and of wide diffusion. Long after it had ceased to be vernacularly spoken it continued to be employed as the organ of culture and religion, and in this capacity it prevailed over extensive regions where there existed alongside of it, not merely a variety of dialects which had been developed out of it, but also several popular dialects which were originally quite distinct from it. From these circumstances it has resulted, not only that forms which have been adopted into the Prakrit dialects have been afterwards adopted into Sanskrit but, further, that words which were originally quite foreign to Sanskrit have been included in its vocabulary. To separate these foreign words will only become quite possible when an accurate knowledge of the dialects which have no affinity with Sanskrit shall have been attained."

Dr. Gundert, the eminent Dravidian scholar, whose 'accurate knowledge of the dialects,' no one dare call in question, expresses himself thus (in an article on the Dravidian elements in Sanskrit contained in the Journal of the German Oriental Society for 1869). "It might have been expected beforehand that a great many Dravidian words would have found their way into Sanskrit. How could the Aryans have spread themselves all over India without adopting a great deal from the aboriginal races they found therein, whom in the course of thousands of years they have subdued, partly by peaceful means, partly by force, and yet imperfectly after all up to this day ? In like manner, no one can study the Dravidian languages without perceiv-

ing that Aryan elements are so deeply embedded in them that their original nature can be discovered only with difficulty. Long labour and careful comparison of the principal dialects are needed to bring those elements to light. In the beginning of the investigation it may appear easy to distinguish what has been borrowed. Soon, however, it appears how wonderfully the Aryan elements have spread themselves in every direction, so that they present themselves now-a-days in the strangest disguises, and often go far to lead the inquirer astray. Something similar to this appears in Sanskrit also. Dravidian words have not only got themselves naturalised therein, but have allied themselves so intimately to similarly sounding words that, through the passion for etymologising and the overvaluing of their sacred tongue by which the Brahmans are distinguished, they either derive those words any how from genuine Aryan roots, or cut the knot by representing the Dravidian roots themselves as Sanskrit. We scarcely ever meet in India a native philologist who would be willing to acknowledge the existence of Dravidian elements in Sanskrit whilst we meet with many, at least in Malabar, who boldly take upon themselves to derive from corruption of the Sanskrit the whole of the Dravidian Vocabulary, and even Arabic and Europeans names. We Europeans, on the other hand, look simply at the nature of the case. Where peoples speaking different languages are in constant intercourse with one another when they trade or fight with one another, and have many joys and sorrows in common, they naturally borrow from one another, without examination or consideration. And this must have happened to the greatest extent in the earliest times when those nations still stood face to face in their primitive condition.

It might be anticipated, therefore, that, as the Aryans penetrated further and further to the south, and became acquainted with new objects bearing Dravidian names, they would, as a matter of course, adopt the names of those things together with the things themselves." Rev. William Taylor, the able editor of Dr. Rottler's Tamil-English Dictionary, thinks that the Sanskrit assumed its form by engrafting numerous Chaldaic terms of science and others of common use on the old Pali.

In view of the opinions expressed by the above-named European scholars, a list of such Sanskrit words as are conjectured to be of Dravidian origin cannot fail to be interesting. Most of the words in this list have been culled from the lists given in Dr. Caldwell's Comparative Grammar of the Dravidian Languages. Some of these vocables may not be "ancient or genuine constituents of the Sanskrit language," as

pointed out by a writer in the Journal of the American Oriental Society for 1862, but they are never-the-less traced by Indian pundits to Sanskrit roots, and are readily referred to as the originals of corresponding Dravidian words. They do also find a place in Sanskrit dictionaries, and Tamil lexicographers unsuspectingly take them to be pure and genuine Sanskrit words which have found their way into Tamil.

Akka-Mother "Apparantly a foreign word," says Sir M. Monier Williams in his Sanskrit dictionary. The Dravidian word corresponding to it is in Tamil Akka (elder sister) and in Kanarese and Telugu Akka (elder sister). About this name Dr. Caldwell remarks thus: "In Sanskrit Akka signifies a mother and an improbable Sanskrit derivation has been attributed to it by native scholars. I believe this word to be one of those which the Sanskrit has borrowed from the indigenous Dravidian tongues and this supposition is confirmed by its extensive use in the Scythian group. The Sanskrit signification of this word, a mother, differs, it is true, from the ordinary Dravidian meaning, an elder sister, but mother is one of its meanings in poetical Tamil, and a comparison of its signification in various languages shows that it was used to denote an elderly female-relation and that the meaning of the ultimate base was probably *old*."

C. F. Tungusian—Oki or Akin	}	Elder sister.
Mongolian—Achan		
Tibetan—Acheche		
A dialect of the Turkish—Ege	}	Elder sister.
Mordvin—Aky		
Lappish—Akke—wife, grandmother.		
Mongal—Aka	}	Elder brother.
Tungusian—Aki		
Uigur—Acha		
Ostiak—Iki	}	Old man.
Finish—Ukko		
Hungarian—Agg		

Ku (a Dravidian-dialect) Akke-grandfather.

Osmanli Turkish-Akka-a younger sister.

The Sinhalese language which has borrowed numerous words and idioms from the Tamil, and which is the mother tongue of a people whom Professor Haeckel classifies under the Dravidas, has also the use of the word *akka* in the sense of an Elder sister. There are in Tamil other forms of the name *akka*, such as *akkai*, *tamakkai*, and *akkal*. Properly speaking, *akka* is but the vocative case of *akkai* or *akkal*, as *amma* is of *ammai* or *ammal*. And it is not strange that in

this form the word has gained currency among the illiterate Tamils and other Dravidians, and probably among the Aryans. Compare the use of *aiya* for *aiyan* (father, etc.) The Tamil word *perumal* (Krishna) has become *peruma* in the mouth of the Sinhalese, as we see in such names as *Pethaperuma* (properly *Pethaperumal* ex—*pettam* cow and *perumal*-Krishna) and *Veeraperuma*, which have been adopted into the Sinhalese language. The Tamilian tendency to drop, out of politeness, the final *l* in *aval*, *ival*, *uval*, (3rd personal fem, pronouns) and *vantal* *ponal*, etc., (she came, she went,) when these words are applied to respectable ladies, is also worthy of notice in this connection.

(To be Continued).

The I,

BY

LURA BROWER, CARMEL-BY-THE-SEA, U.S.A.

Out of the warf and the woof
Of the years, which have rolled by,
Time wove in the loom of life
The being that is I.

Gave me a heart of flame
Fashioned of cosmic fire,
Now Love says, Crucify all
All earthly, let flame mount higher.

Drink from my crystal fount,
Let cleansing waters flow
Through every part, until
Heart pure thou God dost know.

Then Christ, the Blessed One,
Will come and bide with thee,
Teach how in thought and word and deed
To bless humanity.

The Immanence of God. *

BY

REV. W. MORITZ WESTON, D.D.

ACTS XVII., 27, 28. "He is not far from any one of us. For in him we live and move and have our being."

The phrase which I have chosen as the title of this discourse has been very much in use in the theological world of late years, and has been the subject of much controversy. It has figured in the much discussed "New Theology," and also in that movement in the Church of Rome known as "Modernism." Some of you may recollect that it was largely on account of his interpretation of its meaning that the late Father George Tyrrel, of the Society of Jesus, came into conflict with the authorities of the Church, finally being expelled from his Order and ex-communicated by the Pope.

The students of theological history discovers that there is and has been at all times a tendency in the revolt from a belief in a tribal and anthropomorphical God to proceed to the opposite extreme of what is known as Pantheism.

This is the system by which God is confused with His works to such an extent that He becomes one and the same thing with them. In plain English, "God is everything, and everything is God," which, as Euclid says, is absurd. For if this were true, God would not be the Creator of all things, but rather the reverse, all things created or made God.

The logical outcome of Pantheism is Monism as taught by the German biologist, Haeckel, who resolves all things into a unity consisting of matter and force, the latter being a necessary concomitant of the former, not distinct from but bound up with the very nature of matter. From this theory he decides that there is no quality in Nature, that is, no God as distinct from the Universe, but all things are evolved from a primitive germ cell, and are but manifestations of matter and force.

This primæval germ cell must be eternal, as otherwise it would demand a creator. It is not in itself possessed of consciousness or will, but contains the potentially of both, and has evolved them after millions of aeons in varying degrees in organic nature finally culminating in Man. And this wonderful evolution was brought about by blind, unconscious force.

If, then, by this phrase, "the Immanence of God" is meant that God is the Universe and the Universe is God, we arrive at the

* A sermon preached at the Theistic Church, London.

conclusion that each of us is as much God as anything else is. We hear nowadays a good deal of "the God in man, in humanity." Several well-known preachers are continually flattering their audiences with this attribution of divinity. Grant that this teaching is true, and I think you will agree with me that prayer and spiritual communion with God cease to be possible. For instance, if I say "Our Father, which art in Heaven," what do I mean if I believe in this modern interpretation of the immanence of God? The words become utter nonsense. "Our Father," this is myself, for I am as much god as anyone else. "Which art in Heaven," here I make the assumption that I am already enthroned in bliss. I need not continue the commentary. A little reflection will show you that that most beautiful prayer loses all meaning in the light of this teaching.

All this confusion arises from the futile endeavour to put new wine into old bottles. When these new-theologians speak of God they do not mean God as He has always been understood, as a Person possessing consciousness, will, individuality, by whose command all things were made. To them He is the direct contrary of all this. And I cannot but think that so to employ the word God is wrong for it is undoubtedly done to avoid the charge of a Pantheism which ultimately resolves itself into Atheism. A very great amount of confusion of thought and controversy are caused by this unwarranted wresting of words from their historic meaning, often to the utter misleading of simple straightforward minds.

It seems lamentable to the last degree that after all the stirrings and searchings of the human mind after a pure Monotheism, that after having attained it, men should be cheated out of it by this perversion of language. I unhesitatingly declare my preference for an honest Atheism, for it is possible to meet with that and argue with it in the light; whilst with these Pantheistic theologies one never knows on what ground one is encountering them. Nebulosity is the course of the age. We seem to have parted company with clear-thinking and logic not only in religion, but in art, music, poetry, and politics. To this I feel sure is attributable the unrest that is so evident in every direction at the present time.

The fashion of speaking and writing in paradox, and of seeking a meretricious brilliancy from the perversion of the meaning of language is a sign of shallowness and superficiality, though regrettably enough it is only too often greeted as cleverness.

My brethren, thought precedes all action—either your own thought or that of others. And the trouble is that most people leave

their thinking to be done by others for them. Now if the thought be wrong we need not be surprised if the actions are the same.

Jeremiah lamented in his day that "with desolation the whole earth is laid waste, because there is no one that thinketh in his heart," and I feel that until we begin to think on right lines our present troubles will not be at an end.

Let us then consider this question of the immanence of God and how it should be rightly understood in keeping with our conviction of the personal and individual nature of God.

By immanence is meant an abiding indwelling or inward presence. The idea of this has never to my mind been so wonderfully and beautifully expressed as in the 139th Psalm. It runs as a full commentary on the words of my text, and is calculated to inspire the devout mind with sentiments of reverence, awe, and a lively affection for the Wondrous Being whose creatures we are, and who verily holds us in the hollow of His hand. For He is not only our Creator but our Preserver. Just as the soul, the vital principle, preserves the body from the dissolution which overcomes it at death, so long as it quickens the body and is present in every part, so God is immanent or abidingly present in all the Universe as its Sustainer and Preserver. His presence is a necessity without which all things would return to their original nothingness, so that in a very literal sense. "The earth is the Lord's, and the fulness thereof," and He needs not a temple made with hands, for the Universe is His temple.

And here we discover the error of the scientific Monist, the New-theologian, and the Modernist. These do not perceive that God, the Life of all things, is distinct from that to which He gives life, just as the soul is distinct from the body. I know there are many who deny this distinction of soul and body, but they fail to tell us the distinction between life and death. What is that mysterious entity which makes the difference between a living person and a corpse, the departure of which leaves us mourning the loss of those near and dear to us, if it be not that which corresponds to what we mean by the soul?

The common-sense of mankind recognises this distinction between body and soul, that they are of two entirely different orders or nature. And so the God immanent in the Universe is entirely distinct from—though omnipresent in—creation. Religion in the spiritual sense entirely depends upon a right conception of this important question.

(To be continued.)

THE NEW REFORMER

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EDITORIAL NOTES.

COMFORT, glory and wealth from the trinity the world now worships.

SHRI Shankara of the Advaita Vedanta prohibited the knowledge of the Vedas to the lower castes.

IF Brahmoism does not recognize caste, how can its followers be divided into two classes, *viz.*, vegetarian and non-vegetarian, one avoiding the other in the matter of interdining and intermarriage?

IT is proposed to hold a Second Parishad at Conjeeveram in December next for the discussion of questions connected with Dharma Shashtra including questions like sea-voyage, the marriageable age of Dwija girls, the re-admission into Hinduism of repentant converts, etc.

SUCH questions need not unnecessarily trouble the Dravidians of South India, *i.e.*, the Non-Brahmin Hindus here. These social evils did not exist in the Tamilian Society before it came into contact with the Aryans. There is sufficient proof of their having travelled to foreign countries, etc. They have foolishly accepted these evils in times of ignorance, and it is high time they now throw them off without caring for the decision of any Parishad.

THE Aryans very easily succeeded in introducing social evils among the Dravidians. But *their* caste system has not yet been firmly established. They found it enough of work to preserve or establish the Brahmin caste. The Kshatriya and Vysia, are yet disputed. No caste admits another caste to belong to the higher caste. Whenever a caste acquires some wealth, it asserts its supremacy. All this is foolish. The Dravidians will do well to abolish caste distinctions which they did not observe before.

SCHOPENHAUER, says: "Religions are like glow worms: they shine only when it is dark: ignorance is the condition of religion and again: — "Perhaps the time is come when religion will take departure from European humanity."

THE Bishop of Salisbury said so early as 1905: "There has been revealed to us the terrible and painful fact that a great many are giving up public worship and that a large proportion of the people of England pay little attention to religion at all."

THE miseries of the world will simply increase if religion is not restored to its proper place,

A WRITER in the *Modern Review*, says :—"Perhaps the strength of Buddhism in Bengal was derived in part from the non-Aryan element in the population. Even now the traces of Buddhism that are found in Bengal are to be seen among the lower semi-aboriginal castes like the Bagdis, the Haris, the Sarakis, etc. The "depressed classes" of Bengal are mostly the survivals of the now-forgotten Buddhism. They are now depressed because they have lost the memory of their glorious achievements in the past history of Bengal; it was they who preached the ideals of Buddhism in Tibet, China and Japan, who carved the magnificent temples Borobodur in Java, and who cultivated trade relations with Ceylon, Siam and Cambodia." The same is true of the depressed classes in South India. There is abundant authority to say that they were Buddhists and that they were subsequently reduced to this condition after the fall of Buddhism.

THE *Indian Messenger*, writes :—"The entire ceremonies relating to the pilgrimage (Haji) and the sacred service at the temple of Mecca" are pre-Islamic. Mahamad went so far in toleration of the heathen pilgrimage customs that he suffered the visit to Safa and Marwah to continue as before, where pilgrims used to go after visiting Kabah to worship two bronze idols, which, of course, the Prophet removed. He laid both Judaism and Zoroastrianism under contribution. He derived his conception of a severe and uncompromising monotheism from Judaism and the idea of *din*, nay the very word, from Parsism. So the most uncompromising of the religious reformers were not without a wish to conciliate and let the past undisturbed so far as it could be done without jeopardising the new light revealed to him. A wise discrimination is as much necessary as reforming zeal for the success of a new movement."

THE *Carlylean* points out that in the course of the Chapter on Chastity in *Principles of Ethics*, Herbert Spencer observes: "Bad as

were the gods of the Greeks, the gods of the Indians were worse. In the Puranas as well as in the Mahabharata there were stories about "adulterous amours" of Indra, Varuna, and other gods; at the same time that the celestial nymphs are expressly declared to be courtezans, and are sent by the Gods, from time to time to seduce austere sages. A society having a theology of such a kind, cannot well have been other than licentious. With the ascription even of incest to some of their gods, there naturally went an utter disregard of restraints among themselves."

MR. S. W. COMARASWAMI in his article on "The Origin of the name Tamil," says: "The oldest Tamil *Nighandus*, *Divakaram* and *Pingalantai* shew *Melechchas* and *Aryas* as synonymous. This is not curious in view of the fact that the Sanskrit Mahabharata itself calls tribes settled on the Indus, *which were undoubtedly Aryan*, by the opprobrious name of "*Melechcha*." Here we have undoubtedly a clear testimony that in the olden days there were in India some Aryan tribes whose customs and manners were looked down upon by the Tamils and who evidently were so far behind the Tamils in civilization that their national name has in Tamil become synonymous with *Melechcha* (barbarian). And the conclusion that we can safely draw is that the Aryans were the first pole-dancers in the Tamil country, and they were so well known in this capacity among the ancient Tamils that their racial name was easily understood by the latter in the sense of a pole-dancer or even Juggler. The expression ஆரியகூத்து literally Aryan Dance, *i.e.*, pole-dance) is certainly as old as, if not older than, the Tamil Proverb "ஆரியக்கூத்தாயினும் காரியத்திலே கண்ணுயிரு" (even at an Aryan dance keep an eye on your own aim or affair). *Ariyappavai* (Aryan puppet hence puppet show) is another Tamil expression which reminds us of the wanderings of the Aryans into the Tamil land as showmen. The use of the Sanskrit word *Vidhya* in its Tamilized form வித்தை (*Vittai*) for magic or jugglery is also significant of the source from which the art has come to the Tamils."

LUCY A Malory says: "The mind is king; the body is subject. When we reverse this divine order and make the body king and the mind subject, we enslave the mind to the body. But when we make the mind king, through self-control, then the body and all its senses are exalted."

IN the *Worlds Advance Thought*, we read—"Life is a riddle. Love alone can solve the problem. But the Sphinx of Love is silent to all but the spiritually unfolded. To all others she stands in the wilderness of the senses for ever silently propounding the riddle of life."

WE regret very much to record the death of General Booth, the head of the Salvation Army. His efforts on behalf of the suffering humanity have been untiring and of the noblest character. The world has sustained a great and irreparable loss by the death of this indefatigable worker for its God.

FROM the *Young India*, we learn that "the work started by General Booth in 1865, is now being carried on in 58 countries and Colonies, in 9040, different centres, by a force of 21,098 officers and employees, assisted by an unpaid force of 52,794, voluntary workers, 25,416, brass bandmen and 9369 songsters. The "Darkest England Scheme" has given birth to 1025 social institutions, caring daily for more than 30,000 of the world's neediest sufferers—six and a half million beds and more than twelve million meals were supplied during the past year. Their periodicals number 81, and are published in 25 different languages, with a circulation of more than one million copies daily."

THE Administration Report of the Madras Presidency for the year ending 31st March 1910, shows that Panchama Schools are increasing in number and strength.

OUR Philanthropic Parsee Millionaire has been pleased to give a lakh of rupees to General Bramwell Booth for the continuance of the work of the Salvation Army in India.

THE *Unity and Minister* speaking of the Negroes in America, says "As to progress in literary, we are told that, while the percentage of illiteracy fifty years ago was ninety-six, it is now less than forty—that is, the illiteracy of the people has been cut down in fifty years to less than half of what it was. There are 2,000,000 colored children in public schools to-day, and there are something like 30,000 colored teachers, and it is stated that the colored about people themselves have paid in taxes about \$45,000,000, if their earnings to support these schools. Such statistics could be enlarged upon in many directions

but it is needless to demonstrate the wonderful advance of the race in the half-century which is just about to end."

WE are glad to learn that a Panchama Educational Association has been recently established at Maymyo with the sole object of educating the helpless Panchama youths.

A CONTEMPORARY, says:—"Mr. Tarakanath Pait's princely donation of seven and a half lakhs of rupees to the Calcutta University is remarkable from many points of view. It is not inherited wealth that he has given; he has given out of his own hard-earned wealth; he is not a multimillionaire, the Donation probably represents the greater portion of his property; he is not childless; and he has given while still in the land of the living;—it does not really matter much to a dead man who gets his property, as he has no longer any use for himself."

THE Bharat Stree Mahamandal i.e., the All India Women's Association of Calcutta is doing very useful work. Tuition work in the zenana which is one of the principal objects of the Association, has made rapid progress within the last year and a half; since the work was undertaken with only 18 pupils and 6 teachers while it is now numbered 120 pupils and 20 teachers with a still greater demand. The accounts of the Association show a debt of Rs.569-8-0 and rightly expects help from those interested in the country's welfare.

THE *Universal Republic*, says:—"Most of our readers are no doubt aware of the inauguration of the American Women's Republic at University City, M. O., U. S. A. June 22, 1912. Mrs. Mabel G. Lewis, the wife of Mr. E. G. Lewis, the publisher of the *Women's National Weekly*, was chosen President. She has a cabinet. There are 23 Governors, 18 Senators, in the Senate Chamber, and 44 representatives in the House. The First Session of both houses was held on 22nd June last in one of the greatest buildings at University City which has been dedicated to the Government of the Women's Republic. We think that the institution of the American Women's Republic is one of the greatest signs of their wonderful New Age. It will be the inspirer to all enlightened American women to fit themselves to become leaders and helpers in the establishment of the "New Civilization." The inauguration of this Women's Republic is women's slogan to the world that the women's is age has truly begun. The Presi-

dent has issued a New Declaration of Independence—her Declaration of equal rights.

THE purpose of this Declaration and the establishment of this American Women's Republic is to institute in this nation an organisation to educate, instruct and train women in the highest ideals of Government, the duties and obligations of the suffrage, and organise her activities that all her efforts for self-betterment in a more equal opportunity, more just laws and customs, the beautifying and improving of the home and the community, the setting forward as the ideal of this nation, quality in place of quantity, the opening to women of education without limitations, the abolishing of child labour, white slavery, etc.

A CORRESPONDENT sends us the following note for publication:—

"REFERRING to the Indian Cultivator, a writer in a serial appearing in East and West observes:—"They are born in want and pass away in want, working for the sake of a select few, landlords, pleaders, merchants and officials who do no manual work. It seems such a mockery when it is asserted that land revenue or rent—the name makes little difference—has nothing to do with poverty of the people. How can it be said that a constantly increasing tax which absorbs half the produce of the land is no factor in the condition of the tillers of the soil. Nothing can surpass their passive resignation; but the awakening of class consciousness, which must take birth, will be perhaps the most marvellous result of British Rule in India."

"It is not clear with what object these remarks are passed into print as they are calculated to raise class feeling against landlords, pleaders, merchants and officials. That the writer may not understand the way the National work is carried on, and how the produce of industry is distributed is intelligible; but if he means to suggest that remissions of rent would remedy a deficient rainfall, or benefit anybody but the Landlords, not many people will agree with him. Nor are the 'Select Few' likely to agree that the work they do is of less importance than that of the Coolie; or that their efforts are not as essential to the production, protection, and distribution of the Crop, as those of the labourer, who merely sows the seed, and ultimately consumes the whole increase of it. It does not require much experi-

ence of the world to know that no one receives without giving an equivalent of labour at its market value. The 'select few' are not exempted from this, and competition for the means of existence is the great reduces of the portion of each and every class, which continually diminishes with the pressure of an ever increasing population.

ACKNOWLEDGMENT.

IN response to our appeal for Donations, the following has been received last month (September) towards the up-keep of the "New Reformer." We tender our heartfelt thanks to these friends and hope our other friends will come forward to help us in lightening our financial burden.

		Rs.	A.	P.
Sir Michael E Nairn, Scotland	...	150	0	0
Dr. J. E. Carpenter, Oxford	...	20	0	0
Dr. Josiah Oldfield, Bromley	...	7	8	0
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Right Rev. Arthur Acheson Williams, M.A., D.D., Bishop of Madura and Tinnevely	...	20	0	0
Khan Bahadur Pestonji Jehanghir Talyarkhan, C. I. E.	...	5	0	0

TOPICS FROM PERIODICALS.

MR. HYNDMAN, THE "TIMES" AND THE TRUTH ABOUT THE DRAIN."

(*East India Association pamphlet No. 29.*)

Since the issue of the second edition of our Leaflet No. 1, dealing with the alleged drain from India, Mr. Hyndman has, at p. 419 of his autobiography, thought proper to reiterate his favourite indictment to the effect that "we drain out of India upwards of £30,000,000 a year (1) *without any commercial return whatever*, and this terrible (2) *extortion of wealth by way of economic tribute* is the (3) *chief cause* of the impoverishment of the 200,000,000 (? 240,000,000) inhabitants of British territory, and (4) *the consequent famine and plague* which they suffer from."*

* The italics are ours.

This charge has also been repeated in a recent letter to the *Times*, and it was with some reluctance that the leading journal published a letter in reply asking for the facts and figures on which the indictment was based.

As no answer, direct or indirect, has been accorded to this challenge to produce proofs, and as Mr. Hyndman declines to examine and, if necessary, correct the figures given in our leaflet, all that can be done is to discuss his figures as they stand. He refuses to give, or even to discuss, details of the home charges; but in his "Ruin of India by British Rule," (being the report of the Social Democratic Federation, dated 1907,) he specified "pensions, interest, home charges, dividends and remittances to the capitalists and landlord classes with their hangers-on," as the component parts of his £30,000,000, and these agree pretty fairly with the details given in our Leaflet No. 1, from which it appears that about half the drain (according to our view, or one-third according to his) consists of interest on money borrowed at, say, 3½ per cent. in order to increase the produce of the land in India tenfold by irrigation, and to provide her with railways. Some Indian critics object to railways as "draining away the produce of the country," but it seems from page 8 of the paper alluded to that Mr. Hyndman admits the benefit India has derived from railways, and that benefit also is surely a real "commercial return" for the money borrowed on extraordinarily easy terms, just as the enormous increase of wealth due to irrigation certainly is.

The rest of the home charges must be defended on different grounds as the unavoidable cost of a foreign government; but then it can justly be contended that, even admitting this "drain," the Government of India is still the most economical of civilized governments when what it does for the country is fairly considered.* The lamentable poverty of India may be admitted; but poverty is a comparative term, and even Mr. Digby (or, perhaps, his Salvation Army friend, Mr. Storey, who certainly sounded the very depths of Indian poverty), had to admit that 60,000,000 or about one-sixth of the population, were really "prosperous." It may be doubted if a much larger proportion in any country could be fairly so described; and, in many ways, poverty in India is not as cruel as, for instance, in Russia, where millions suffer from famine of which we hear little or nothing.

But if there is a drain out there is also a drain in; and we should like some one to calculate the drain of wealth into India "without commercial return" and the, strike a balance.

The following facts show that the "drain in" must be considerable, and should not be lightly disregarded:

"During the last seventy years India has absorbed 2,250,000,000 ounces of silver, or more than one-third of the whole world's supply during that period. In the last decade she absorbed 720,000,000 out of 1,820,000,000 ounces produced in the whole world" (Mr. Sarma on p. 524 of the *Hindustan Review* for December last). Now 720,000,000 out of 1,820,000,000 is nearly 40 per cent. Is this a proof of increasing poverty?† It does not, of course, prove increasing prosperity among

* See "Whitaker" for this year, pp. 106-107.

† Sir James Wilson in his elaborate paper on "Indian Currency Policy," read before the East India Association on June 14, 1911, showed further that "during the last seventy years India has absorbed £240,000,000 worth of gold, or more than a tenth of the whole world's production." Even if its population is "about one-sixth," as he says it is, "the quantity of gold that India has secured is not so very far short of its share, man for man, as might be imagined from the comparative poverty of the people." "Moreover," he says, "India's absorption of gold is rapidly increasing. . . . In the last two years she has absorbed £35,000,000 worth—more than one-sixth of the world's production for those two years."

the lower orders, but surely some of this inrush must filter down to some of the workers and go to raise wages to the rate to which everybody (except perhaps Mr. Hyndman) knows they have risen since he so confidently predicted the "Bankruptcy of India" in 1878. That such bankruptcy is still very remote is shown by the facts noticed recently in a leading article in the *Times*, under the heading "A Romance of an Indian Port" (Karachi), and by the fact that India exported last year more wheat than was exported from any other country in the world.

[12 millions sent to India for Railways yearly. Service Pensions are deferred pay. India contributes nothing to the British Navy which saves her the charge for one, and guarantees her security.

Interest on the enormous capital of the Railways is included in the 30 millions.
£ India has no unproductive dept.

Pensions are paid in England to retired officers, but these are also paid to retired Indians in India. This money could be spent in India, if sufficient inducement to officer (retired) was offered to reside in the hills. What we in India object to, is the criticism of *Labor members* who get these notions from the environment of an Industrial atmosphere, which does not apply to an agricultural and conservative atmosphere, like India. T. F. D.]

Address by Abdul-Baha at Bowery Mission, 227 Bowery. New York City, Friday Evening, April 19, 1912.

From Stenographic Notes.

To-night I am very happy for I have come here to meet my friends. I consider you my relatives, my companions; and I am your comrade.

You must be thankful to God that you are poor, for His Holiness Jesus Christ has said, "Blessed are the poor": He never said; Blessed are the rich. He said too that the Kingdom is for the poor and that it is easier for a camel to enter the needle's eye than for the rich man to enter God's Kingdom. Therefore you must be thankful to God that although in this world you are indigent, yet the treasures of God are within your reach; and although in the material realm you are poor, yet in the Kingdom of God you are precious. His Holiness Jesus himself was poor. He did not belong to the rich. He passed His time in the desert traveling among the poor, and lived upon the herbs of the field. He had no place to lay His head; no home. He was exposed in the open to heat, cold and frost: to inclement weather of all kinds, yet He chose this rather than riches. If riches were considered a glory, the Prophet Moses would have chosen them; Jesus would have been a rich man. When Jesus Christ appeared, it was the poor who accepted Him first, not the rich. Therefore you are the disciples of Jesus Christ; you are His comrades, for He outwardly was poor, not rich. Even this earth's happiness does not depend upon wealth. You will find many of the wealthy exposed to dangers and troubled by difficulties, and in their last moments upon the bed of death there remains the regret that they must be separated from that to which their hearts are so attached. They come into this world naked and they must go from it naked. All they possess they must leave behind and pass away solitary, alone. Often at the time of death, their souls are filled with remorse, and worst of all, their hope in the mercy of God is less than ours. Praise be to God! our hope is in the mercy of God and there is no doubt that

the Divine compassion is bestowed upon the poor. His Holiness Jesus Christ said so; His Holiness Baha'o'llah said so. While Baha'o'llah was in Baghdad, still in possession of great wealth, He left all He had and went alone from the city, living two years among the poor. They were His comrades. He ate with them, slept with them, and gloried in being one of them. He chose for one of His names the title of "The Poor One," and often in His writings refers to Himself as "Darweesh" which in Persian means "poor"; and of this title He was very proud. He admonished all that we must be the servants of the poor, helpers of the poor, remember the sorrows of the poor, associate with them, for thereby we may inherit the Kingdom of Heaven. God has not said that there are mansions, prepared for us if we pass our time associating with the rich, but He has said there are many mansions prepared for the servants of the poor, for the poor are very dear to God. The mercies and bounties of God are with them. The rich are mostly negligent, inattentive, steeped in worldliness, depending upon their means, whereas the poor are dependent upon God and their reliance is upon Him, not upon themselves. Therefore the poor are nearer the Threshold of God and His Throne.

Jesus was a poor man. One night when He was out in the fields the rain began to fall. He had no place to go for shelter, so He lifted His eyes toward heaven saying: "O Father! for the birds of the air Thou hast created nests, for the sheep a fold, for the animals dens, for the fishes places of refuge, but for me Thou hast provided no shelter; there is no place where I may lay my head, my bed consists of the cold ground, my lamps at night are the stars and my food is the grass of the field, yet who upon earth is richer than I? For the greatest blessing Thou hast not given to the rich and mighty but unto me Thou hast given the poor. To me Thou hast granted this blessing. They are mine. Therefore am I the richest man on earth!"

So my comrades you are following in the footsteps of Jesus Christ. Your lives are similar to His life, your attitude is like unto Him, you resemble Him more than the rich. Therefore we will thank God that we have been so blest with real riches. And in conclusion I ask you to accept Abdul-Baha as your servant.

The Authenticity of the Scriptures.

(From the *Australian Signs*)

It is the purpose of this series of articles to deal, in as simple a manner as possible, with the divine origin and inspiration of the Scriptures.

The question sometimes arises, What external grounds have we for believing that the Bible is the genuine Word of God, inasmuch as the original documents have long since been destroyed? With this question we shall briefly deal in this article.

The external evidence for the genuineness of the Scriptures is of a threefold nature. First, there are the *manuscripts*; secondly, the *versions*, or translations of the Hebrew and Greek Scriptures into other languages down to the sixth century of the Christian era; thirdly, the *patristic writings*, or quotations from the Scriptures found in the extant writings of the Fathers of the church down to the age of existing manuscripts. The manuscripts are verified by the patristic quotations and the

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versions, which represent manuscripts very much older, in many cases, than any now accessible.

OLD TESTAMENT MANUSCRIPTS.

There are in existence some 1,100 or 1,200 Hebrew manuscripts of the Old Testament. The oldest *dated* manuscript among these does not go back farther than A. D. 916, or the tenth century, though it is probable that one or two of the manuscripts were written in the ninth century.

The text that all these extant Hebrew manuscripts represent is the Massoretic, which was the work of a special guild of trained scholars, called Massoretes, sometime between the sixth and eighth centuries of the Christian era.

NEW TESTAMENT MANUSCRIPTS

Of the manuscripts of the New Testament there are in existence nearly 3,000, none of which are earlier than the fourth century, A. D. The most important of these manuscripts are the *Codex Vaticanus*, the *Codex Sinaiticus*, and the *Codex Alexandrinus*, which are respectively the property of the Roman, Greek, and Protestant Churches.

The *Codex Vaticanus* belongs to the fourth century, and is the property of the Vatican, Rome. How it came to be in the Vatican is unknown, but was probably acquired between the years 1475 and 1481. It originally contained the whole Bible, but a small portion of the New Testament is now missing.

The *Codex Sinaiticus*, which is in the Imperial Library, St. Petersburg, is also of the fourth century. It was found in 1844 by Tischendorf in the monastery of St. Catherine on Mt. Sinai, and was acquired by the Czar in 1869. It originally contained the whole Bible, and the New Testament is still complete.

The *Codex Alexandrinus* lies in the British Museum, and belongs to the fifth century. It is an Alexandrian manuscript, whence its name. Originally it contained the whole of the Old and New Testaments, but has suffered mutilation in a few places.

Another important manuscript is the *Codex Bezae*, which is thought to be not of later date than the sixth century, and probably much earlier. It was presented to the University of Cambridge in 1581 by Beza, who stated that it had come from the Monastery of St. Irenaeus in Lyons. The earlier history of the manuscript is shrouded in doubt.

(To be continued).

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Oh, if you could dethrone that brute-God Mammon and put a Spirit-God in his place!—*Carlyle.*

Man is his own star, and the soul that can
Render an honest and a perfect man
Commands all light, all influence, all fate.
Nothing to him falls early or too late;
Our acts our angels are, or good or ill,
Our fatal shadows that walk by us still—

Beaumont and Fletcher.

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LUST OF FAME

BY

THE EDITOR

MEN in the world strive to obtain wealth, offices, titles and even knowledge with no other object than to raise themselves in the estimation of others. Every one wants to be above his fellow-creatures, to command the bows and obeisance of people, to be looked upon with admiration and to be talked about. All these are thought to be very honorable and desirable things of life, and every one is carried away in the torrent of these worldly fashions. Many a man is afraid of going against this corrupt spirit of the world lest it may censure him for it. The fear of being called a coward prevents them from forgiving their enemies. The fear of being called poor, makes them build grand houses, wear rich clothes, and live in great splendour. The fear of being called ugly makes them put on all sorts of white powders on their faces and decorate themselves in all possible ways. Everything is done after considering the impression it will make upon the world. The question always is, what the world would say about it and not whether it is right or wrong.

This is, surely, a terrible form of slavery. The way to freedom in this matter lies in understanding that it does not in the least matter what anybody says about us, and that the attachment of so much importance to the opinion of others is utter foolishness. When we consider that among men are to be found vile sycophants, and rogues, and men of inferior mental capacities, incorrect thoughts and perverse opinions, we will find we have no justification to live upon their praise or opinion which

exists only in them and cannot affect us in any way. Our real happiness consists in our possession of peace of mind, a matter which is entirely with us and does not depend upon others. It must be clearly understood that what goes on in our conscience is more important than what other people think of us. After all, the good we can derive from this praise of the world, is nothing. Even if all the men of the world join together, they cannot send one sinful man to heaven.

While such is the worthlessness of other men's praise, men make every effort and encounter a thousand toils and dangers on account of it. Half the troubles and anxieties and worries of this life may be traced to this source. Had it not been for this feeling, people would not care to revenge, luxury would not exist in such a great and dangerous proportion, pride, hatred and envy would have all been terms unknown to the world, and much of the evil life of this world would not have existed. The giving up of this feeling would therefore certainly result in a great deal of peace and happiness to the world.

Why, then, should we attach so much importance to this world and make it such a despotic master? After our death, the world no more thinks of us than about the poorest dog that dies in a ditch. Even our relations and friends, bury us, go home, take their food and then forget us. Some one fills up the place vacated, and this world remains the same as it was before and things go on as merrily as if we had never lived in it. It is, therefore, a display of insanity on the part of men to attach so much importance to the opinions of such a thankless, bad and false master as the world. If instead of pleasing men, we only please God, we would certainly inherit eternal happiness.

It is beyond doubt that neither religion nor philosophy sanctions this corrupt temper of the world. Christ says: "They are not of the world as I am not of the world." "If ye were of the world, the world would love its own; but because ye are not of the world I have chosen you out of the world and therefore the world hateth you." Other religious teachers also speak of the world in the same terms. This life is only a short passage to eternal glory where we shall be clothed with the brightness of angels and enter with the Joys of God. The fear of being little

in the eyes of the world, prevents us from being great in the sight of God and thus obtaining the highest good of this life. Let us, therefore, live wholly unto God and not to please poor mortals like ourselves.

THE APOSTLE.

BY

BERANGER.

[This poem, of which I append my father's translation, was dedicated to the Abbé de Lannennais, a French priest who suffered much from his efforts to spiritualize his fellow-countrymen. It applies to all those who are engaged in a like endeavour.—E. Martinengo Cesaresco.]

Where goest thou, Paul?—I go to save mankind,
 God has proclaimed the law of love!"
 Prophet! thine eyes the toil-drops blind,
 Feast here to-day, then onwards move.
 "No, no! I go to save mankind,
 God has proclaimed the law of love."

Where goest thou, Paul?—"I go to preach to man
 Peace, Justice, and Humanity!—"
 These to enjoy, rest but one day's short span:
 Hear learning speak, see beauty's eye.
 "No, no! I go to preach to man
 Peace, justice, and humanity."

Where goest thou, Paul?—"I go, to the human soul,
 The path of heaven to declare,"—
 Of heaven! that path doth fame control,
 The poet's art shall lead thee there.
 "No, no! I go, to the human soul,
 The path of heaven to declare."

Where goest thou, Paul?—"I go to show the poor
 That God, whose love doth bless the field!"
 Dread robbers on the mountain moor
 And tigers 'neath the forest's shield.
 "No, no! I go to show the poor
 That God, whose love doth bless the field."

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Where goest thou Paul?—"I go thro' cities wide
 From vice man's heart to purify!"
 Dread wounded guilt's revengeful pride,
 Dread laughter's spiteful mockery,
 "No, no! I go through cities wide
 From vice man's heart to purify."

Where goest thou Paul?—"I go to dry their tears,
 To bid want trust in God alone!"
 Dread rich men if you wake their fears,
 Dread poor men when your end is known.
 "No, no! I go to dry their tears,
 To bid want trust in God alone."

Where goest thou Paul?—"I go from clime to clime
 To give new strength to every friend!"
 What! toil and pain, and weary time
 All fail your whitened head to bend?
 "No, no! I go from clime to clime
 To give new strength to every friend."

Where goest thou, Paul?—"I travel to resist
 Tyrants 'neath whom the nations groan!"
 Tremble! they'll yield you to the priest,
 In change for flattery's abject tone.
 "No, no! I travel to resist
 Tyrants 'neath whom the nations groan."

Where goest thou, Paul?—"I go God's law to preach
 Before the judge, before the sword!"
 Brave not their laws with open speech,
 But smoothly glaze thy piercing word.
 "No, no! I go God's law to preach
 Before the judge, before the sword."

Where goest thou, Paul?—"I go to lay my head,
 Upon the block, where God doth wait!
 Recant! thy pardon shall be read,
 And riches won and lordly state.
 "No, no! I go to lay my head
 Upon the block, where God doth wait."

Where goest thou, Paul?—"I go 'mid spirits blest
 With God in endless peace to dwell!
 Your faith has won our altered breast,
 We'll pray beside your tomb. Farewell!
 "Yes, yes! I go 'mid spirits blest
 With God in endless peace to dwell."

TRANSLATED BY HENRY CAVINGTON,

Late Dean of Beoking.

On the Threshold of Education.

BY

Mr. F. J. GOULD, ARMOREL, WOODFIELD AVE, EALING, W.

It was a saying of a French lady, Clothilde de Vaux, that "We are all with one foot in the air over the threshold of truth." No sooner has a gospel, a system, or a philosophy uttered itself than we feel compelled to march on again after hearing its message, and struggle towards a door that recedes. We must be ever learning. And as this is true in religion, in science, and in politics, it is necessarily true of education, since education reflects spiritual and social changes.

Thoughtful Indians will readily acknowledge that their methods of education may be, and are being, improved by contact with the West, and especially with England. But it should be observed that in England, and in all other Western countries, educationists feel that they are on the verge of a new age in the history of teaching. Asiatics and Europeans, we must all pursue the ideal together.

Last August, I attended the International Moral Education Congress at the Hague, in Holland. After the first formal speeches had been disposed of, the first delegate to address the Congress was a Muhammadan official from Egypt. Not long afterwards, the Congress was listening with eager interest to my friend, Dr. Savardbikary, of Calcutta University. Presently, orators from Japan appeared on the platform. This combination of East and West was delightful. We were all inspired by it. It created a vivid sense of the brotherhood of many races in the search for the secrets of child-training and the construction of a sound civic discipline.

Popular education is only about fifty years old in Europe. In England, its modern form began in the year 1870. Both in Europe

and America, the school-teachers are conscious of the defects of the current system. There is a wholesome spirit of inquiry abroad.

On the physical side, opinion is moving in favour of less employment at the desk, and more employment at wood-work, gardening, and open-air observation. The bodily health of scholars is absorbing an immense amount of attention from publicly appointed doctors. The children's teeth, eyes, ears, throat, lungs, etc., are carefully examined, and parents are informed as to the necessary measures and remedies. The subject of sex-physiology is exercising many educationists, and attempts, faint and tentative at first, are being made to instruct young people between the ages of 14 and 21 in the nature, temptations and duties of the sex-life.*

As to the general field of moral and intellectual education, there exists a widespread sense of the inadequacy of our present methods. We split up the school-work into a large number of subjects, such as reading, writing, arithmetic, geography, literature, science, etc. But human nature is one; its life is a unity, and character is an activity in which all feelings, faculties and ideas are combined in one expression of individual quality and value. We seem to need one commanding idea to dominate the whole of our educational efforts. For myself, I find this idea in the service of the Life of which we are all members, whether in a family, a city, a country, an Empire, or a religious association. Take reading, for example. This accomplishment is only an instrument towards an end. It is the means whereby we render ourselves well informed about our sphere of service, and obtain the thought and the knowledge which make us efficient and helpful. Reading, therefore, should not be regarded as first-rank study. We should primarily interest the child in the world of nature and of man, and then say, "It is by the art of reading that you will learn more of these worlds, as your teachers and parents do. And so with all other school exercises. Ultimately, then, I think we shall arrive at the view that the most important conception for teachers is that of History, or Evolution. We shall show the child the story of mankind from the earliest ages of the hut and the stone weapon to the age of steam and airships; and we shall show the child also how all the subjects of study have emerged in human experience from century to century, and how each individual child must gather wisdom for itself just as the great human race has done. To put the case briefly, education will be based on history, and aim at good citizenship.

* I may be allowed to refer to my *On the Threshold of Sex*, published by Daniel, 3, Amen Corner, Paternoster Row, London; 2s.

Much of this education will be common to all the world. That is why we need international congresses of Asiatics, Europeans and Americans to discuss the latest discoveries and inventions in the field of child-training. A certain part of education will, of course, be special to the city, and the country. The British Empire has its own outlook, its own characteristics, its own aspirations. Then, again, while the sexes should receive the same education up to a point, certain differences should be manifest after that point (say the age of 14, if social conditions permit) with a view to their specific duties in adult life.

When the prophet Muhammad, according to a familiar tradition, went to Heaven, he passed over a wide space where veil after veil was lifted. It is thus with our science and our philosophy and our educational art and practice. There can be no halt. We must press onwards towards fresh regions and new landscapes. The world is only just beginning to understand what a wonderful thing a child is, and what wisdom is required to unfold its powers.

NOTE.—Any reader of the NEW REFORMER may obtain a free copy of Mr. Gould's Education Scheme for English schools by applying to the Secretary, Moral Education League, 6, York Buildings, Adelphi, London. It would require adaptation to Indian schools.

Eternal Now.

BY

Mr. JOSHIPARA V. PRASAD, B.A.,

(Continued from our last number).

The theory so put is perhaps open to various objections. To some, it may seem astonishing, to some revolting; to some it may seem unmeaning, to some bewildering; to some it may seem no less than a mad man's delusion, to some an intellectual illusion. One objection at least, that touches the very root of the theory and on the solubility of which depends its very structure and framework may here be anticipated and attempted to be answered. If that objection is completely overthrown and conclusively silenced, there is every hope for the theory to imprint an indelible impression of its correctness and far-reaching practical importance, on every mind scientifically trained and spiritually inclined.

"You are never tired of asserting," the objector may come forward and vehemently urge, "that man is the prince and priest of Nature,

the last but not the least majestic link in the chain of creation, the crowning apex on the arch of evolution, the centre and circumference of the World, above all the most splendid representative and the glory of the Universe. Does not, however, the so-called spiritual theory of Time that you here advocate, make man a collocation, a mere manifestation of fleeting moments? Does it not savour of the crudest and the most obvious contradiction at one moment to hold that the life of man is a brilliant ray of the universal Life that radiates forth with burning lustre all through the planets and the stars, that it is an unending activity, an incomparable vitality and the next moment to hold that it is but an automatic chronometer wound up for ever by some mysterious key? Is the mind of man to be reduced to the condition of a watch ever working and yet never progressing?"

Apparently the objection is very serious and if there is no way to meet it, the whole structure would indeed topple down.

Let it here be noted that the objection is not quite an imagined one. It has taken hold of some of the brightest products of Europe only too often. It has gained such a solid ground in the cases of some of the noted thinkers of the World as to give birth to a theory antagonistic to the one I intend to preach. It has taken a firm grip of the acute intellect like that of a Mill and a Locke. The objection in short is shaped into a tenet of the whole sensationalistic school. The Mind, to a Mill, is simply a permanent possibility of sensations; to a Locke, it is simply a blank paper. Sensations are but the pulses of time and the Mind is a permanent possibility for those pulses. It is thus a possibility and no actuality, a passivity and no activity, a receptive form and no creative energy, a blank paper and no transparent mirror.

In justice to the opponent it must be said that the objection goes deep; but it does not unfortunately go deep enough. The Mind is not simply a manifestation of moments but a living manifestation; life is not simply a pulse of Time but a living pulse. This element of energy, vitality, I mean of life is inextricably involved in the spiritual notion of Time. If Time be physically that is sensationalistically conceived, only a physical interpretation of the life of man and constitution of the Universe is possible. If Time is spiritually conceived, spiritual interpretation of the world is not only a possible but the only legitimate conclusion. I cannot omit at this place to mention that there is a splendid consistency in the sensationalistic doctrine which a spiritualist hesitates to maintain. A sensationalist, for example holds that mind is a permanent possibility of sensations and time is no more than what may be called a permanent possibility of moments. In fact he would

relegate both mind and time to the sphere of ideas which, however useful to humanity have no counterpart in the World of realities. A spiritualist maintains against overwhelming odds that mind is a self-assertive and self-exerting energy but hesitates to maintain a similar logical truth that Time is a self-manifesting and self-realising reality. He so far only betrays the inveterate tendency of humanity towards courting all that vividly appeals to sense and neglecting all that is calculated to satisfy the spirit.

To sum up the first thesis of my subject. Time is no mere *tic tic* on the dial of a clock but a pulsating beat on the chronometer of the Universe, a reality as stern, as living, as practical as the Mind or the Soul. What we psychologically call Mind and philosophically call Soul, is historically termed Time provided—it should not be forgotten, the channels of psychology, philosophy and history draw their waters from the fountain-head of spirit. Time spiritually conceived is assuredly an article of faith, and to one who joins with the present writer in believing that there is no antagonism but a sublime co-operation between reason and faith, it is an ideal of reason too. At the bottom there is only one reality ever throbbing at the depth of and sustaining the whole cosmos. It presents itself to the spiritual eye of introspection in varied colours. Let it, therefore, be clearly borne in mind that it was no flight of fancy on the part of Pythagoras to have held—Number as the essence of the Universe; and it is none on my part to hold that the Universe is an august expression of the essence of Time.

The foregoing part of the article must have convinced every judicious reader that the progress of the World—physical, mental, moral and spiritual is inextricably bound up with the due appreciation and recognition of the value of time. I have already gone the length of asserting that all progress is a living manifestation of the mysterious entity called Time. The latest scientific theory which with certain convenient modifications and alterations has found a place in every branch of study and has in one way or other made itself acceptable to almost the whole of intelligent humanity is the one whose watchword is progress, whose key note is evolution. It bears ample testimony to the Form of Time ever manifesting itself in a variety of winning colors and realizing itself uninterruptedly amidst the countless constant upheavals of the world. The heart of the Universe is continuously beating with the living pulse of moment—quickening the hand, enriching the head. If there is any consciousness which a large part of humanity hankers after but almost unexceptionably fails to be gifted with, it is the deep and abiding consciousness of the richest, the purest and the

most fruitful Form of Time. It is the abstractest and yet the deepest conception for the ennoblement of the mind and the quickening of the nerves. The more it is realized, the more vigorously do the currents of life flow forth.

How much richer, more developed, more enlivening and more comfortable would this world of ours have become to-day had there been no dark stripes on the silken sheet of Time? Had Time freely realised itself, one may question himself, would not have we been to-day already talking with our sweet brothers and sisters in Mars and Jupiter and flying without feathers and wings more fleetly than the highest soaring winged feathery creature of the Almighty Father. Such a continuous and uninterrupted vitality, however, was not and is not the plan of nature. Unobstructed energy is almost an euphemism for stagnation. Nature has not chalked out a line of least resistance to realize itself. It is true that it always tends to seek out such a line and at every further move makes progress sweet and pleasant. But at the same time it must be borne in mind that in seeking out the line and thus facilitating its own progress it has to withstand and overcome a good deal of resistance. It cannot be denied that good is the goal of all existence and knowledge. It should be remembered, however, that it is the evil resisted and successfully overcome that ensures the attainment of the goal. This is a curious and yet the truest law of Nature. It is in accordance with that great law of Nature that Time realizes itself by no leaps and bounds in void profundity, but by a steady stride stamped on the solid substratum of the Universe, resisting and overcoming evil, and ensuring good.

Time, thus is ever realizing itself and tending to continual growth. It ought to be a first lesson to every child—the Future Hope of Humanity—that it has to pass its life under the glorious guidance of the monitor of Time and be ever careful that it does not disobey or betray the monitor, that spiritually speaking it is a child of Mother-Time and has ever to be suckled and nourished with her milky essence, that it has to acquit itself with credit to a Mother—the youngest of the young, the oldest of the old; the justest of the just, the kindest of the kind; the sweetest of the sweet, the bitterest of the bitter—to a Mother of Mothers of love and tenderness, smiling upon the smiles of the child, frowning upon its frowns, shedding tears with its tears, uttering prayers with its prayers. How many children are there who embark their life-boats in the ocean of the World who start with such a rich and abiding lesson? How many children are there who have the slightest glimpse of the immense importance of Time in the moulding

of the life of humanity? How many souls are breathing on the surface of the globe who can assert with a pride—both just and dignified—that they have wasted not a moment. How many souls are there whose hearts are attuned to the Universal Chronometer and pulsate with prayer to Providence and sympathy for humanity at every *tic tic* of the watch? Dear reader, why not wind yourself this moment with the golden key of Universal love and set your hands continuously going about the throbbing rotundity of the World knocking at every small door to enquire whether your depressed brother is free from distress, equipping yourself at every palatial doors with materials to spend in the onward march of sympathy and service and ringing every now and then with a trumpet call of duty and a sonorous prayer to the supreme source and sustainer of all that lives and moves?

Oh for a day when every child manifests himself, to the credit of himself and the glory of the Universe, as a self-winding living watch ever pulsating with sympathy and service and ringing with prayer!

A large part of humanity however is simply "killing time"!

And what does "killing time" ultimately imply? To one in whose heart the lesson of the sacredness of life is implanted, in whose head the idea of Universal vitality is indelibly impressed, in whose veins flows the blood of Mahomed or Zoroaster, Christ or Krishna, the very utterance of expression is an overwhelming dread, an unspeakable horror. But to a schoolboy who is often times falsely and mischievously impressed, in the very bloom of his life, with a notion that his mission is to fill his brain with a certain quantity of intellectual stuff, half chewed, half swallowed, and vomit it out at the time of examination, the expression is but a select idiom that his master would give him credit for using judiciously in an essay on—say—"How I passed my Holidays," to an underhand intriguer devising his mischievous plot along with a set of more or less wicked abettors upon whose privacy chances to intrude a number of innocent friends, it is but an expression which, when asked as to what he was doing, he may most conveniently use to conceal his wicked plot; to a majority of men, it is not an expression suggesting any the least idea of a moral offence, not even suggesting absence of honest and healthy work, but suggesting a most foolish and ridiculous idea that it denotes a sort of activity and hence may conveniently be used whenever the use of "doing nothing" is necessitated. If I shared in such a suicidal notion I would certainly give a thousand thanks to the person who framed up such a beautiful and most convenient expression, a happy substitute for "doing nothing." Fortunately however, that notion is simply revolting to

me. I go to the length of asking myself "Why is "killing time" not declared a culpable offence and made punishable with the severest sentence in the Penal code of any country"? Killing an animal is generally comprised in the definition of the offence of mischief and is made adequately punishable. Killing a man is, according to the nature of the gravity of the offence, either homicide or murder and generally meets with capital punishment. Aye—attempt to kill oneself is a criminal offence and attended with meet punishment. Is not "killing time" an offence; is it not culpable; is it not punishable? Who that has read the previous pages of this humble article can answer these questions with a negative?

(To be continued)

Worship.

BY

MR. H. G. KEENE, North Devon.

The heathen sacrifices worldly gear
To please the gods who haunt him night and day;
And when the Moslem hears the call to pray,
He follows, not so much from love as fear

But let us ask no right that causes wrong,
No self sufficing joy, no sluggard ease,
No variation in Divine decrees;
Though faith and hope be weak, let love be strong.

We seek no gift but strength to walk aright,
To aim at truth and not to miss the mark;
But if we find our chamber growing dark
Draw back the curtain and admit the light.

Accept without demur, the chastening rod,
Harbour no hidden thought of greed or guile;
When Death approaches, meet him with a smile,
And wait in patience on the Will of God.

GRACE.

BY

REV. EDWIN GREAVES.

Possibly in all religions there are some elements which are common, otherwise they would not bear the name of religions at all; but it is no less evident that various religions have their own special features.

Perhaps the most striking characteristic of Christianity is "Grace." Any exposition of Christianity would, of course, include many other essential features, the chief feature of all being Jesus Christ Himself, for Christianity is not a system of philosophy, nor a code of ethics, but a religion which finds as its centre and inspiration a "person," and that person is Jesus Christ. The scope and purpose and method of Christianity is "God, in Christ, reconciling the world unto Himself;" but in this paper we are to consider the doctrine of Grace.

If may be urged by some that the doctrine of Grace is not peculiar to Christianity, that it is found also in other religions. We are by no means anxious to claim that Grace has no place in other religions. It has clearly found expression in some of the forms of Hinduism, notably those which have connection with the "Bhakti Marg." Mahomedans would also, probably, contend that something of the nature of Grace is distinctly taught in the setting forth of God's dealings with the "Faithful," as written in the Qoran. God's truth is wide, and has not been confined to the revelation recorded in the Bible. It is not a matter for grudging acknowledgement, but for genuine thankfulness, that in many lands, in various ages, and through many saintly souls, there has dawned on the minds and hearts of men, the conviction that as God has given to men life and all material blessings, so also it is He alone who can bring those lives to their full fruition and consummation, by bestowing upon them the knowledge of Himself, and granting to them the possibility of Salvation. It may, however, be fairly urged that through the Lord Jesus Christ, the Grace of God has gained full expression, and that in Christianity Grace has such a preeminent place that one of the special titles of the religion, "the Gospel of the Grace of God," is fully justified.

Grace is a word not easy to define, for so many uses of the word prevail, and the shades of meaning are so various. All the meanings, however, cluster round one central idea, that of favour or bounty. Favour as distinguished from right, a bestowal of something over and above that which could be *claimed*. A grace-note in music is something which is added, it is not necessary, but gives additional

beauty to the phrase in which it occurs. Grace, again, is *beauty*, not absolutely necessary for utility, but giving charm to that on which it is bestowed. In commercial and legal phraseology Grace is a dispensation or favour not required by the literal interpretation of the bond to which it applies, but going beyond in the way of favour. Grace in its Greek original, and in its English forms, signifies also "Thanks," because Thanks are due for that which is *given* something which is not paid for equivalents received or for services rendered, but given as bounty. It is true that we commonly return a "Thank you" on receiving things which could not legitimately be withheld. This "Thank you" itself then becomes an illustration of Grace. The recipient of that for which the thanks are returned could not be required to render them, but he cheerfully does so because he is a member of a civilized community, which in part, at least, rests on good-will and courtesy, and not on legal exactments.

Grace in the New Testament is contrasted with Law. It signifies God's unmerited favour. It is His abounding goodness finding expression in the forgiveness of sin and the bestowal of His gifts and graces.

It is a strange thing that in, perhaps, every land, and in each age there is evidenced in religious matters man's desire to strike a bargain with God, to trade with the Most High. Even though men may believe that God will pay liberally, they often appear to labour under the impression that something must be first offered to Him before anything may be expected. Some present gifts, either in the form of money or of kind, others perform rites and ceremonies as homage to the Supreme One, or sacrifices are offered up, either animal sacrifices or that sacrifice which consists of the endurance of personal suffering; men and women fast, and inflict torture on themselves. The thought is to do something which may *earn* God's favour and merit His gifts. Among not a few Christians some such idea is frequently fostered. It is true that animal sacrifices are no longer offered up, but there is still found the endeavour to render something which may win God's notice and secure His favour, something which may either merit his gifts, or at the least recommend the worshipper. It is to be feared that the name "services" as applied to the worship of believers in a building set aside for religious purposes, is often regarded in this light; they are services offered to God, on which, to some extent, may be grounded a claim for God's favour. Long and multiplied prayers, offered when other men and women are indulging in sleep; the observance of special days and seasons for self-mortification,—these are regarded as either efficacious or at least helpful towards securing the Divine blessing.

In the light of God's Grace manifested in Jesus Christ we are led to see how futile are such imaginings. God is not poor and needing anything that man can give. His character is not such that He can find any pleasure in our sufferings. He is not greedy of adulation so as to be tickled into kindness if we only flatter Him by praise sufficiently. The old Jewish prophets saw clearly enough how greatly men erred in their conceptions of God's requirements, and of the worth of their efforts to secure the favour of God.

"If I were hungry, I would not tell thee:

For the world is mine, and the fulness thereof.

Will I eat the flesh of bulls,

Or drink the blood of goats?

Offer unto God the sacrifice of thanksgiving;

And pay thy vows unto the Most High:

And call upon me in the day of trouble;

I will deliver thee, and thou shalt glorify me.

God is the boundlessly compassionate, He delighteth to be gracious. It is His very life and joy to give freely. He does not seek the worthy on whom He may bestow His favours. It is not the mighty and the wealthy, and the wise and the good, who move Him to graciousness. His heart of compassion goes forth to the weak and helpless, the poor and needy, and even to the sinful. It is not those who offer something who stir His compassion, but those who need His help and grace.

God reflects His character in Jesus Christ, Who came not to be ministered unto but to minister.

It is however, well to remember that God does not scatter abroad His bounties in accordance with men's supposed *wants*, but according to their actual *needs*. He does not respond to all the petitions of men or to all their expectations but meets their necessities. He yearns to lead each soul to full and rich manhood and womanhood by fellowship with Himself, thus perfecting their whole being and character. To accomplish this the satisfaction of material wants does not stand in the first place. The spiritual needs of men are not so clamant but they are infinitely more important. It is perfectly true that we ought not to think of Religion as concerned only with the spiritual and eternal, and as having no relation to the material and temporal. The universe teems with the clear intimations of God's care for our daily wants. Jesus Christ talked of God's care for the sparrows, and assured His listeners that the Heavenly Father would much more care for *them*. The whole world reflects the abounding

Grace of God. In the realm of the spiritual, however, God's Grace is more abundantly manifest. Paul in one of his letters writes, "Ye know the grace of our Lord Jesus Christ that, though He was rich, yet for your sakes He became poor, that ye through His poverty might become rich." and this Grace of our Saviour was the incarnate expression of the Grace of the Divine Father. God has pardon for the sinful, and renewing Grace for the sin-stained souls who come to Him for purity and power to live the higher and the diviner life. In figurative language Isaiah of old set this forth,—“Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye buy, and eat; yea, come buy wine and milk without money and without price.” “Incline your ear, and come unto me; hear, and your soul shall live: and I will make an everlasting covenant with you.” All is God's gift, strength for the weak, sanctifying grace for the fallen, wisdom for the ignorant, and fellowship with God.

God's Grace is most abundantly manifested in this, that He not only has showered His gifts upon mankind, but he gave Himself, and that for sinful men and women who had forsaken and forgotten Him. The climax of His Grace is that He waits to make us sharers of His Grace that is, that we may be rich in this very character of Grace in which He Himself so abounds. This is the great need of the world, this very spirit of Grace which will enable men and women to be unselfish, and instead of continually striving for their rights, seek to help and bless others, not because they are worthy but because they are needy, God, by His Grace in Jesus Christ, is waiting to make us gracious, generous in thought and life, and full of that beauty of character which shall stamp us as followers of Him Who was “full of Grace and truth.”

The Feel of Truth.

BY

MR. WALTER SCOTT HASKELL, BERKELEY, CALIF., U.S.A.

“I feel that I am right,” is a common expression; and is it not a fact that nine tenths of the propositions presented to us are accepted or rejected solely on the gauge of our feelings?

Perhaps we never thought of it in that light before, but now that we have it called to our attention let us make the most of it. Let us apply this principle to our religion.

We all know that when we have done a good act, an act that our conscience approves, we feel a warm glow deep down in our hearts, aye, in our very souls; and the reverse is our experience when we have done something of which our conscience disapproves.

Then is it not a law that the feeling follows the act, or perhaps more strictly speaking, the motive? If that is the case we have something to go upon in our search for the Infinite. In our speculations concerning him we may with profit watch our feelings. If we feel depressed, it is a sure sign that our motive is bad, or that we are on the wrong track. Try again, and keep trying until we sense that lighting up of the heart's leaden pulse best, and we feel the glow that comes when we are in touch with the mental aspect of Truth.

It is like feeling in the dark, hunting for something of whose very nature we are ignorant, and may be likened to the old game for children where some object is hidden in the room, and the blindfold person hunting for it is told that they are "hot" or "cold" according to their proximity to the object hidden.

We are all "hot" or "cold" as regards a consciousness of Truth, and if we watch our feelings when we are engrossed in metaphysical speculations, it is possible that we may get pointers that will put us on the right road to a better understanding of those deeper principles of which we now have but a second-hand knowledge.

Again, as we have noted that the "feel of Truth" is a pleasant feeling, it follows that the person would be happier in the thought of truth, more harmonious in mind and body, and a more pleasant person to live with, than the one who had thoughts of evil constantly going out from an ill adjusted mind in a sickly body.

Yes, give us the "feel of Truth" for our medicine. It is better than *materia medica* as practised by doctors whose only sense of truth is to cut and hack the body, and plaster up the wounds of the flesh when the real trouble began in the mind.

As soon as we learn to distinguish the true from the false, then we are on the road. At every turn there is a guideboard reading: "Truth this way".

*THE NEW REFORMER***Christmas**

BY

BARONESS VIOLET DE-MALORTIE, OXFORD.

A Seraph's voice--Behold !
 Began the story told,
 (Ah ! listen to the music of the night)
 The flower's all unfold,
 To hear the story told
 Of Mary's cave, its wonder and delight.

For simple shepherd's saw,
 With fearfulness and awe,
 The gates of Heaven open on that night;
 A mighty host through them,
 Sang "Peace, Goodwill to men,"
 As down they thronged the avenues of light

With faces turned to Earth,
 They spake of Jesus Birth,
 O'er shadowed by a dome of countless wings
 Which seemed to waft perfume
 As roses do in June,
 Or when a golden censer gently swings

No veil before the eyes,
 Nor cloud across the skies,
 Must ever dim the fair and lovely sight;
 A false or dullard's heart,
 Might steal away your part,
 For singing in the hymn of Christmas Night.

Then Love came down to earth,
 True Love born at that Birth,
 And there he lay upon a Mother's breast,
 But never Babe like this,
 Received a mother's kiss,
 While guiding unknown world's to ordered rest.

Still under His command,
 Was every sea and land,
 The heights and depths, all things above, below :—
 With sheep He shared a fold,
 Wrapped in the winter's cold,
 But why He did it, only Angels know.

So welcome Him with joy,
 In bliss without alloy,
 And if alone, let jubilation be found ;
 For who can take away !
 God's love that came to stay
 It sanctifies the whole wide world around.

The Language of Gods and Loan Words.

BY

MR. S. W. COMARASWAMI.

(Continued from page 224, Vol., VI.)

It may also be remarked that *akka* does, even in ordinary Tamil usage, sometimes signify a mother, as when some children employ that word, instead of *amma* or *achchi*, in addressing their mother.

Moreover, an elder sister looks after the comforts of the younger members of the family, and in return receives at their hands as much respect and kindness as their mother does. This accounts for the secondary signification of 'elder sister,' which the Tamil *annai* (mother) has acquired, as well as probably for the meaning of mother attached to *akka* and *attai*, primarily signifying an elder sister.

There is a further circumstance which adds weight to the supposition that *akka* is of pure Dravidian origin.

Most of the exclamatory terms in Tamil are not true interjections, or natural cries or voices, like the English ha, hey, ho, pshaw, neigh, heigh, etc., which are devoid of any definable signification, but are words primarily employed to express thought rather than to indicate emotion or feeling. In other words, they were originally significant words, being evidently nouns in the vocative case. They represent in fact the primitive Tamilian's calls upon his father or mother at the sight of something frightful, surprising, pitiful or sorrowful.

Look at the words *achchó*, *ammá*, *amma*, *ammamma*, *ammakó*, *ammavó*; *antó* or *attó*, *aiya*, *aiyó*, *aiyaiyo*, *attai*: *appa*, *appappa*, *oppada* and *anna*. Are they not inflected forms of *achchan* (father) *ammal* (mother), *attan* (father), *aiyon* (father) *appan* (father) and *annoi* (mother)? The exclamation *akkó* is, on the face of it, of a piece with the above words, and is clearly traceable to the Tamil *akkal* or *akkei* (mother). And it is exceedingly improbable that it owes its origin to an imported word. It is interesting to note here that the presence of *akka* in the Sanskrit language has induced the Latin lexicographer, Dr. White, to connect it with the Latin proper name *Acca*, which was borne both by *Larentia*, the wife of the shepherd *Faustulus*, who reared *Romulus* and *Remus*, and by a companion of *Camilla*, a *Volscian* heroine who perished in the war between *Aeneas* and *Turnus*.

Dr. Caldwell, too, seems inclined to establish a relationship between the two words, and boldly interprets the name *Acca Larentia* as meaning *mother of the Lares* (tutelary deities). Even if the connection were real, the claims of the Dravidian *akka* to indigenous origin, would still remain unshaken. As pointed out by Dr. Caldwell in his *Grammar*, the Tamil language possesses a considerable number of native words with Latin affinities, and in some cases, with "little or no analogy to any words contained in Sanskrit." I may mention here that the Latin tongue contains a good number of words of Etruscan origin, and the word *Acca* might perhaps be one of them. The Etruscans were Turanians, and were therefore remotely akin to the Dravidians. The Roman nation itself was partly Etruscan by origin. Thus remarks Col: Conder in his "Rise of Man;" "The Roman civilisation, her arts, alphabets, and measures came from two sources—Etruscan and Greek—which formed the early Italian population. The Roman mixed race sprang from Latins, Sabines and Etruscans and was characterised "on the one hand by the Aryan love of self-government and of freedom "and steadied on the other by the Turanian practical stolidity and love of law."

Turning now to the etymology of *akkal*, *akkai* or *akka*. one cannot fail to recognise in them the root *ak* which is probably a modification of the radix *at* in *attu*—to unite to join, to rest, to depend upon etc., or *ap* in *appu*—to stick on. The Tamil word *akkam*, a side, or rope, seems also to have sprung from this root. The interchange of the sounds. K. P. and T, is clearly seen in the following Tamil words:—

Koppul—Toppul—Pokkul (vulgarly) Navel.

Kuval—Puval—a well.

Tiddi—Piddi—a hillock.

Koppulam—Toppulam—Pokkalam (vulgarly)—pustule.

Turakatam—Kurakatam—a horse.

Tottu—Kottu—a bunch of flowers,

Pali—Kali—today.

Tamiraparuni—Tamirakaruni—the name of a river.

The ordinary Tamil word for an elder brother, *annan*, is derived from a Tamil root *an*—to join or approach, and this fact strengthens the supposition that *akkal* is sprung from a similar root *ak*.

It may also be observed that the Dravidian languages are characteristically in possession of single words to signify an elder brother, a younger brother or a younger sister, and destitute of any simple common name to denote the idea of *brother* or *sister* without reference to age. It is therefore absurd to conjecture that *akkal*, *akkai* or *akka*, the only simple and single word in colloquial use throughout the whole Tamil country, which expresses the idea of elder sister, has been borrowed from the Aryan immigrants.

(To be continued.)

Dreams.

BY

Mr. W. YALE TAUNTON, MASS.

I swing in my hammock beneath the grand elms,
 And I dream both of fortune and fame;
 And I say the faint-hearted the wave overwhelms,
 While the brave win success and a name.
 And I think when a victor I return from the fight,
 I will sail to some tropical sea,
 Where the palm-sheltered isles make a home of delight,
 And its mistress my true love shall be.
 I swing in my hammock, while over my head
 Float the clouds of a midsummer's day;
 And I dream, as I swing, of the joys that have fled
 Through the mist of the years passed away:
 And I sigh as I think of the pleasures of youth,
 That have vanished in sorrow and tears,
 While the treasure I looked for, love, honor and truth,
 But the illusion of fancy appears.

THE NEW REFORMER

I swing in my hammock, while shrivelled and brown
 All the leaves overhead seem to sigh
 As they fall from the bough, floating tremblingly down
 Till at rest on the meadow they lie.
 And I say, I shall fall as the leaves fell before,
 I shall fade like the light of the sun.
 I shall fold my tired arms when my labors are o'er,
 And the last of my dreaming is done.

Co-operation.

BY

Mr. H. V. NANJUNDIAH, M.A., M.L.*

Taken in the literal sense of the word, Co-operation may be truly said to be as old as the world. When the labour of a number of people has contributed to produce any visible result, they may all be regarded as co-operating with each other. They may do so deliberately as when different workmen are engaged in making a carriage in a factory; or they may co-operate without any fore-knowledge of each other's contributory share, as when a weaver of Coimbatore makes a turban of fine yarn spun in some European mill out of cotton grown in America. An old description of co-operation is that it "takes place when several persons help each other in the same employment, as when two grey-hounds running to gether kill more hares than four grey-hounds running separately." But a closer co-operation is implied when they unite not merely to kill the hares but to eat them. The earlier forms of co-operation are brought about by capitalists or hirers of labour bringing together workmen who, by a proper division of labour, might contribute to more economical production and the realisation of larger profits. The next form would be for a number of capitalists to combine their capital or other resources, and to share the profits of the concern among themselves. This would be joint-stock enterprise. The next higher form was developed chiefly in connection with commercial shops known as stores, and consisted of dividing the profits not only among the shareholders but also the consumers. The final extension was to take in also the workmen and servants as participators of profits.

* An address delivered at the Second Co-operative Conference in Mysore on the 14th October 1912.

"The main principle of co-operation is that in all new enterprises, whether of trades or manufacture, the profits shall be distributed in equitable (not equal) shares among all engaged in creating it." In short, "co-operation is partnership in profits equitably distributed in proportions to the severalties of capital, labour, skill and management."

It is well to have a clear idea of co-operation in this sense, for we hear often of the co-operative idea and the true co-operative spirit in connection with the working of Co-operative Societies. The co-operative spirit is, I take it, something quite distinct from the competitive spirit. With the latter, each pursues what he considers his own individual gain, and very often the gain is at somebody else's expense. But with the latter, each works not only for his own gain but for gain which he shares along with others associated with him. Though thus far altruistic in its aims and methods, a co-operative society is not a benevolent or charitable institution. It also works like any other business institution on a basis of self-interest. Workmen paid by wages do care for their work in accordance with their innate sense of pride and honour to some little extent, but chiefly in proportion to the closeness of supervision exercised by the employers and the fear of losing their employment or a part or the whole of their wages. Such work does not appeal to their sympathies, or incite them warmly enough to put forth their best skill or to work with spontaneous zeal. But give them an interest in the product in the shape of a share of profits, their interest in the work is stimulated and they put their mind and their character into whatever is given them to do.

Kinds of Co-operation.

Co-operation has almost an infinite scope for its beneficent influence, but it requires different conditions for its different forms. Productive societies may have a chance in countries where manufactures are carried on by means of machinery, and require the employment of comparatively large capital; whereas they can hardly succeed in poor countries where artisans carry on work on a small scale each with his own slender capital and primitive tools. Co-operative stores similarly require the presence of a large circle of possible consumers in a limited area with a considerable demand for a small number of articles which can be bought and sold easily. Credit associations are perhaps the simplest of co-operative associations to work, and they are found to be those which are usually brought into existence at the beginning of the co-operative movement. Even these credit societies require certain conditions to be satisfied before they can thrive in any selected area.

It may not be out of place to explain the necessity of adjusting types to circumstances by means of a few examples. In cold countries where warm clothing is a greater necessity than in this hot climate, tailors have a much larger trade, and in large places, the petty traders may find it advantageous to associate together on a co-operative basis. When this is done, it would be possible for them to purchase machines of a costly and efficacious type, and introduce economies by practising proper division of labour. They may go further and purchase materials for turning into ready made clothes; and they will have the advantage of selling their wares on better terms. There are many villages in our country, where there is not a single tailor. In fact, a very large section of the population do get on without any tailor made clothes at all. There are some people who consider any cut garments as de-secrating where there is not enough work to support a single tailor to live on the work of his needle and thread, it is out of the question to think of introducing co-operation in labour.

In proposals for Agricultural education, we often read of dairying as an industry to be introduced on a large scale. It is said in a book on co-operation, that for co-operative enterprise, the dairy offers the best working conditions. Yet it is hardly conceivable that such an enterprise can be successfully established in our agricultural tracts. The plant of a fair-sized dairy worked throughout with steam power and the latest machinery is said to cost between £700 and £1,500; and the process of work is described as follows; "Each morning, the milk is brought from the farms into the dairy yard, and after a sample of each supplier's milk has been taken for testing purposes, poured into large tanks. The milk is then separated at pasteurising temperature, the skim-milk (about 75 per cent of the whole weight) being returned to the farmer for cattle food. The cream which remains (with the exception of a small quantity reserved for local consumption as cream) is ripened in large vats, and then conducted along cooling pipes so as to reach the churn at a suitable temperature. When the resulting butter and butter-milk are emitted from the churn, the butter-milk is sucked down by pumps, and led away along pipes to be pasteurised and returned to the farmers, also as cattle food Lastly the butter passes into the finishing room where it is rolled salted and packed. By noon the work of the dairy is at an end."

I have given this short description to show how difficult it is to transplant institutions that have been found to be fruitful of good results in other lands without regard to the conditions of each new country. To begin with, there must be a large number of good milk-

yielding cows within a limited area, so that a dairy may have a large supply of milk delivered fresh every day. This again depends on proper facilities for housing and feeding such cattle. The habits of consumers have to be taken into consideration in various ways. Butter is not much used without being melted into ghee which keeps longer, in this country; and skimmed milk and butter-milk are not used as cattle food. Where the latter habit prevails, it may be advisable to extract all the cream possible from the milk, but where butter-milk is in as great demand as the extracted product, it is not essential that machinery should be employed to separate the cream so completely from the remaining liquid.

Agriculture, I need hardly say, is the most important concern in our State, and it cannot be a superfluous task to consider how far co-operation can be effectively employed to advance it. I shall refer to the help given by credit further on, but it is in respect of associations entered into for the procuring of labour, use of machinery and the disposal of agricultural produce, that I wish to speak here. The use of improved implements and machinery in agriculture is almost entirely absent; and the units of cultivation are so small that their use is almost out of the question. What may be most profitable when employed on huge estates and to deal with enormous harvests will not be suitable for small fields, often yielding little more than a bare subsistence to a single cultivator. And it is not possible, nor perhaps quite desirable, to bring about what would amount to a revolution, by creating everywhere large estates which may respond to wholesale treatment. Still there are many directions in which better organisation and better machinery may be introduced with signal advantage. The various agricultural departments in India including our own are at work in finding suitable improvements in these lines; and where the implements are such as cannot be fully employed by single raiyats, co-operation would be a most effective way of procuring them. A whole village for example may own a thrashing machine and all the raiyats may put their grain together and share it in proportion, to their harvest. There is great room for improvement in the procuring of seed and manure; and co-operative action may be beneficial in such cases.

The state of the industry and the education of the peasants are however such that we cannot yet expect much activity at present in these directions. Credit banks are, as I already observed, the simplest of co-operative institutions, and it is they that have been started and worked successfully so far. In order to arrive at a definite idea of the

functions of these institutions, it is useful to review some elementary facts about the production and distribution of wealth.

Production and Distribution.

In all kinds of production, whether it consists of mere collection of articles readily provided by nature as in fishing and mining, or of bringing together natural objects so as to set in motion their qualities of multiplication by the action of natural forces as in agriculture and the breeding of animals; or the transformation of natural products into various forms adapted for more convenient use as in manufactures; there are two requisites involved, capital and labour. Both these agents of production derive their remuneration from the result, and they share it between them in various proportions in different employments. The fruit of the enterprise can be gathered only when it is completed; but in the meanwhile, the materials, the instruments and machinery, and the subsistence of the labourers have to be provided for. It is for procuring all these facilities that capital is absolutely necessary. The share of the product taken by capital is profit and it may be regarded as made up of interest for the money invested, and payment for the skill and organising work of the entrepreneur.

(To be continued.)

LITERARY NOTICES.

Report on the Enquiry to bring Technical Institution into closer touch and more practical relations with the Employers of Labour in India.

We are in receipt of a copy of the above practical and very interesting Report issued by Lieut. Col. E. H. de V. Atkinson, R. E., and Mr. T. S. Dawson. During recent years there has been a continuous and insistent demand from all parts of India for an extension of technical education. The example of England and America were freely quoted. But it was forgotten that those countries possess a wealth of manufactures, factories and workshops which India does not possess, and in them the growth of manufactures and workshops preceded the establishment of technical Schools and Colleges. Nevertheless, it seems to have been understood that if only a sufficient number of technical institutes are established and a sufficient number of men are trained to take up appointments as managers, foremen, etc., the establishment of manufacturing concerns must follow, and the industrial regeneration of India will be assured. Alas! This is so far from being

the case that even men who had been abroad to study some special subject, had found it impossible to apply their special knowledge on their return to India and had in consequence of lack of opportunity taken up some other line in life. The reason is that there are not sufficient industrial establishments to employ even these few State scholars. The report states that there is in India a very large opening for the employment of Indians of the "Improver" type. The "Improver" is defined as one "who after a good practical and theoretical education, is willing to take up an apprenticeship on a living wage, take off his coat and work with his hands in any job he may be put to, obey orders, and above all conform to workshop or factory hours. The reasons that technically trained Indians have so far partially failed to meet the demands of employers are stated to be their caste prejudices and necessity for religious observances, which are against the possibility of successfully carrying out the necessarily rigid rules of workshop life. Employers state that men of certain races if they have passed any University Examination, are unfitted for practical work and consider themselves above it. The Report further states "that it is the universal opinion of employers of labour in India, European and Indian, and a fact well known to the practical world at large that a man however carefully prepared in a Technical Institution, College or University is utterly useless to an employer of labour till he has had practical experience." The general disinclination for hard physical labour on the part of the average educated Indian is the chief cause of failure in technical education. The Report therefore insists upon a satisfactory apprenticeship of at least two years before the Diploma is granted. "In our opinion," says the Report, "as a result of most careful enquiry we find it necessary to point out that there is at present no demand for students with a University training in mechanical and electrical engineering and there do not appear to be any openings for which such a man is suitable."

EDITORIAL NOTES.

HON'BLE MR. T. V. SESHAGIRI IYER wants only men of the highest character to enter the legal profession. To produce any good effect, the litigants should also be men of the highest character, a matter that is utterly impossible to bring about.

He further says: "If you are men of high character, you will not lose your money." This is not true. Clients who are not men of character prefer men of their own stamp.

WHEN a friend complained to Socrates that a man whom he has saluted had not saluted him in return, the father of philosophy replied: "It is an odd thing that if you had met a man ill-conditioned in body you would not have been angry; but to have met a man rudely disposed in mind provokes you."

THE London daily papers say that an artificial milk, manufactured from vegetables which is said to contain all the elements of the best cow's milk, and can be used for the same purposes, has been invented and was shown to a gathering of scientists in London. Among those present were Sir William Crookes, representatives of the Home Office and the Local Government Board, several medical officers of health and other members of the Medical profession. The principal vegetables used in the manufacture of the milk are Soya beans—Japanese and Chinese beans—and it will yield a certain profit sold at 3d a quart. Cheese could be produced at 3d a pound. It is proposed later to form a company and erect factories for the manufacture of the milk.

DR. MARIA MONTESSORI of Italy has a new method of educating children by giving a free scope to the personality of an individual student while the teacher acts more as a friend and guide rather than an instructor who always thrusts his personality on teaching children and thereby interrupts the free development of their senses. It is a matter for rejoicing that her method is proving successful and is much in vogue in France, Spain and Switzerland.

IT is a remarkable fact that seventeen centenarians, whose ages varied from 100 to 110, have died in Ireland during the present year. The fact proves that it is possible for nearly every well-conducted person to live a century and that there is no need for most people to die before they reached half the century mark.

IN the *World's Advance Thought* we read: "Prayer is not asking in the sense, that you ask God or a spirit for something that is begging. Prayer is making the conditions in your own consciousness that all good (heaven) may come in closer touch with the good in you and others. This is asking or growing with the soul."

LAMERTINE says: "To love for the sake of being loved is human, but to love for the sake of loving is angelic."

IN China after the Revolution, it is said, any school girl tying her feet is fined Rs 2 and he who does not send his children to school is fined Rs 5.

THE Report of the Administration of Criminal Justice in the Punjab during 1911 reveals the horrible state of things there. The matrimonial alliances of the Jat and the lower tribes are in urgent need of marriage laws.

Mr. M. CHENGAYYA, Chairman of the recently held Nellore District Conference in his well considered speech does not view with favor the craze for Sastraic sanction. He says: "It distinctly appears to be the better plan to allow each reform to stand on its own merits, its reasonableness and its utility in the interests of the Society."

THE father of J. Krishnamurthi, the coming Avatar, has filed a suit against Mrs. Annie Besant for the recovery of his two sons from her, alleging certain acts against Mr. Leadbeater which we refrain from stating here. The Madras High Court is to try the suit.

IN the last two issues of the *Oriental Watchman* we find articles regarding Turkey in prophesy. Revelation IX, Ezekiel IV, 5 and Daniel XI and XII, are quoted for the downfall of Turkey.

Roman Catholic Journals are exulting in the wonderful development of the Annual Eucharistic Congress.

THE *World and New Dispensation* publishes the Prospectus of an Association Concordia for the purpose of studying the thought of the world, whether ancient or modern, eastern or western, in a spirit of fairness and candour and thus foster a deepest mutual sympathy and respect on the part of the representatives of the two great civilizations which as has been said, are destined to flow together into one mighty current. The first enterprise of this Association will be the publication of a review which shall be devoted to the study of the various problems in the fields of religion, philosophy, ethics, sociology, education, literature, etc. Later plans may be formed for lecture courses, etc.

THE MAHARAJA OF KASHMERE AND JAMMU has issued an order forbidding nautches on the occasion of State functions.

THE Universal Co-operative Association of U. S. A., is the most religious organisation on this planet. All who do the best they know and abide by the Golden Rule are welcome members. The basis of this Association is common sense, practical politics and religion.

WE are exceedingly delighted to learn that Mr. Tara Chund Roy, M. A., professor in Punjab and one of our excellent contributors, who has been sent by the Government of India to study oriental literature from a critical point of view in Europe, is now in Loipsig, the greatest and best University of Classics in the West. We wish every success to the Professor.

THE All-India Educational as well as Social Kayastha Conference will be held in Calcutta on the 29th, 30th and 31st December under the presidency of Rai Sri Ram Bahadur of Lucknow.

THE *Indian Messenger* says: "It has been officially announced that after consulting the Local Governments concerned, the Government of India have made special recurring grants of Rs 40,000 and Rs. 30,000 per annum, to the Governments of Bengal and Madras respectively for extending education among the poorer classes.

MR. T. PALIT, the distinguished barrister who gave seven lakhs of Rupees to the Calcutta University, last June, has again, we learn executed another deed of gift of a similar amount for the same purpose.

THE All-India Sanitary Conference, which held its second meeting in Madras, last month is a sign of the growing activity in matters which conduce to the Sanitary amelioration of the people. The idea of a periodical Sanitary Conference, the inception of which was due to the Hon'ble Sir Harcourt Butler, was a happy one. The primary object was to bring into contact with each other those engaged in Sanitary work, to enable them to enlarge their experience by an interchange of opinion and by a personal knowledge of the practice obtaining in different parts of India. Such knowledge will be very helpful to Sanitary Officers both Medical and Engineering, in the solution of those problems with which Municipalities and Local Boards have to deal to meet the growing wants of their Districts and for the improvement of the sanitary conditions of their respective localities.

THE ARYAN BROTHERHOOD of Bombay is an institution whose simple aim is to effect reform in the custom of caste which has formed

the main obstacle to the progress of the Hindu community. The Brotherhood has weekly lectures where members meet and partake of vegetarian meals without distinction of caste. It has on its roll 150 members and among them are notably His Highness the Maharaja Gaekwar of Baroda and His Highness the Maharaja of Sailana. His Highness the Maharaja Holkar has expressed his gracious desire to become a member of the Brotherhood.

THE first Conference of the above Brotherhood was held in Bombay on the 9th ultimo. The Hon'ble Sir Narayan Chandavarkar in his presidential address pointed out the evils of caste and strongly recommended its abolition. Resolutions for the practical abolition of caste were then passed.

THE *Story of a Great Life* is the name of a little book about the late lamented General Booth. Several great men like Revd. R. J. Campbell have contributed to it. The Price is only 7 annas.

THE benevolent Raja of Pittapur has given a donation of Rs 5000 for the establishment of Prayer and Brahma Samages in the Telugu Districts.

MR. F. J. GOULD has nearly ready a booklet of thirteen short chapters under the title of "Our Empire," designed for the use of teachers, parents and children. Its purpose is to provide a picturesque description of the Empire and inspire young citizens with a sentiment of hopeful and responsible membership in the great Commonwealth. The booklet contains considerable biographical material in regard to the illustrious men and women who have in various spheres, served the Empire generally. The final pages contain appeals to the sense of responsibility, courage, devotion, and civic service.

THE Second International Moral Education Congress at the Hague has come and gone. It numbered 900 members, many nations and many faiths were represented. The utmost good will prevailed. Large number of papers were contributed. In the volume of papers (over 1200 pages) there is a large variety of conviction and educational experience. Every one who followed the Congress have returned in the confidence that the cause of Moral Education has been considerably furthered throughout the world.

ACKNOWLEDGMENT.

IN response to our appeal for donations, the following has been received last month (November) towards the upkeep of the NEW REFORMER. We tender our heartfelt thanks to these friends and hope our other friends will come forward to help us in lightening our financial burden.

Rs. A. P.

Countess Evelyn Martinengo Cesaresco, Italy. ... 75 0 0

TOPICS FROM PERIODICALS.

The Boy Scout Movement.

(From *Young India*)

This excellent movement is attracting the attention and gaining the sympathy of the best of England's manhood and nobility.

They realize the movement has possibilities for the development in the lads of Great Britain, of those qualities of self-sacrifice, courtesy, and helpfulness, which have not been their leading characteristics hitherto, but which, if cultivated, would put the coming generation in a far more fit condition to administer the great responsibilities which God in His far seeing Providence has placed upon her, than the present generation are capable temperamentally of doing. India needs just such lads, as her future administrators, and for the sake of India, we wish the movement every success.

The following 'Scout Laws,' shew the helpfulness of organization.

HONOUR.

1. A Scout's honour is to be trusted.—If a scout says "On my honour it is so" that means that it is so, just as if he had taken a most solemn oath.

Similarly, if a scout officer says to a scout. "I trust you on your honour to do this," the scout is bound to carry out the order to the very best of his ability, and to let nothing interfere with his doing so.

If a scout were to break his honour by telling a lie, or by not carrying out an order exactly when trusted on his honour to do so, he would cease to be a scout, and he may be required to hand over his scout badge, and never be allowed to wear it again—he loses his scout life.

LOYALTY.

2. A scout is loyal to the King, his country, his officers, and his employers. He must stick to them through thick and thin against anyone who is their enemy, or who even talks badly of them.

HELPLEFULNESS.

3. A scout's duty is to be useful and to help others. And he is to do his duty before anything else, even though he gives up his own pleasure, or comfort, or safety to do it. When in difficulty to know which of two things to do, he must ask himself "Which is my duty?"—that is, "Which is best for other people?"—and do that

one. He must be prepared at any time to save life, or to help injured persons. And *he should do at least one good turn* to somebody every day.

FRIENDLINESS.

4. A scout is a friend to all, and a brother to every other scout, no matter to what social class the other belongs. Thus if a scout meets another scout, even though a stranger to him, he must speak to him, and help him in any way that he can, either to carry out the duty he is then doing, or by giving him food, or, as far as possible, anything that he may be in want of. A scout must never be a SNOB. A snob is one who looks down upon another because he is poorer, or who is poor and resents another because he is rich. A scout accepts the other man as he finds him, and makes the best of him.

"Kim," the boy scout, was called by the Indians "Little friend of all the world," and this is the name that every scout should earn for himself.

CHIVALRY.

5. A scout is courteous: That is, quite polite to all—but especially to women and children, and old people and invalids, cripples, etc. He must not take any reward for being helpful or courteous.

KINDNESS.

6. A scout is a friend to animals. He should save them as far as possible from pain, and should not kill or hurt any animal unnecessarily for it is one of God's creatures.

OBEDIENCE.

7. A scout obeys orders of his patrol leader or scout master without question. Even if he gets an order he does not like he must do as soldiers and sailors do, he must carry it out all the same *because it is his duty*; and after he has done it he can come and state any reasons against it; but he must carry out the order at once. That is discipline.

CHEERFULNESS.

8. A scout smiles and whistles under all circumstances. When he gets an order he should obey it cheerily and readily, not in a slow, hang-dog sort of way.

When you just miss a train, or someone treads on your favourite corn—not that a scout ought to have such things as corns—or under any annoying circumstances, you should force yourself to smile at once, and then whistle a tune, and you will be all right.

A scout goes about with a smile on and whistling, because it cheers him and cheers other people, especially in time of danger, for he keeps it up then all the same.

Scouts never grouse at hardships, nor whine at each other, nor swear when put out.

The punishment for swearing or using bad language is for each offence a mug of cold water to be poured down the offender's sleeves by other scouts. It was the punishment invented by the old British scout, Captain John Smith, three hundred years ago.

THRIFT.

9. A scout is thrifty, that is, he saves every penny he can, and puts it into the bank, so that he may have money to keep himself when out of work and thus not make himself a burden to others; or that he may have money to give away to others when they need it.

CLEANLINESS.

10. A scout is clean in thought, in word, in deed. That is to say, he looks down upon the silly youth whose talk is not clean, and he does not let himself give way to temptation, either to talk, or to think, or to do anything dirty. A scout is pure and clean-minded and manly, like the knights of old. He is not such a fool as to smoke, because he knows that smoke, because he knows that smoking injures a growing fellow's heart, and also spoils his wind, his eyesight, and his ability to smell.

A Visit to Abdul Baha.

[The following is a portion of a letter we received from the Princess Bethlen, She is descended from Bethlen-Gabor, the first of the ancient kings who flourished in the days of Attila. Soon after the death of her husband, Count Bethler, she went away to America seven years ago she first learned the doctrine of Bahasim. As a guest of Abbas Effendi at his home in Persia, the Princess thoroughly studied his doctrines. Last year she organised a school of Bahasim in India.]

Los Angeles, Cal., Sept. 26, 1912.

My dear Brother : in the name of Abha :

* * * * *

I reached the house of the Holy Family, and when I reached the house I was taken into the parlor and after a little while the daughters of our Lord came in to welcome me. As they gave me a room to occupy which made me very happy, because it was the room of our Lord and which the pictures of Bab and Baha 'U' Llah were packed away. I stayed there for six weeks, and when I went up the mount of God, to the tomb of the Bab, I remembered you all. A wonderful place, the tomb. When I closed the iron doors and wished to be alone inside with the Bab, I had my experience. It is enough to make wings grow on to my shoulders. After a while Abdul Baha sent a telegram that I must come to Egypt. This was six weeks later. As Acca was afflicted with cholera, I was not permitted to go, but I made ready that the next day I would go in spite of all the difficulties and obstacles. We went to the Turkish baths afterwards for purification and the family was sad because it was still quarantined for three days and I could not go, so they told me; but I insisted that there would be no cholera because God is powerful to remove obstacles. As I returned in the evening from the baths, one of the Holy Souls came to meet me and said, "The quarantine is removed, you can go." That shows that God will remove the obstacles, my prayer has been heard. If we have confidence and trust in God, the seven hundred thousand veils which are before our eyes will be torn asunder and we will see the seven hundred thousand suns which are behind those veils, and indeed to see those seven hundred thousand suns is glory and brightness we could not look upon for our very spirit would be consumed by its splendor.

So next morning I went to Acca and stayed there two days in the Holy tomb of Baha 'U' Llah. I did not go to sleep all night, but I was kneeling all night in prayer inside of the tomb of Baha 'U' Llah where I have received my confirmation. Glory be to Him!

I wish to say a few words in regard to the Bab, who is the First Point, or by that of Hazzati Rabbuyu 'Ja' la, His Holiness; my Lord Most High, then Baha 'U' Llah, the Blessed Perfection, and Abdul Abbas.

Two days later I left for Egypt, where we were kept in Port Said two days in quarantine, ship and all. Then we left for Alexandria, where I was five days in quarantine. We were all taken to the pest house, and you may know how I felt while I was so much desiring to go to our Lord. When the fifth day came and we were let to go, I took a cab and rushed for Ramley, where several of the believers received me and words I sent to the Master that I arrived and he sent for me to come to a friend's house where he was resting and I went, taking all the letters from the different people with me and photographs so that I may hand them to him. This friend was our dear brother Korashan. There I waited a little while with the ladies in the parlor, when I heard a voice. We all arose; that voice sounded to me as if many rivers were flowing into one. I felt electrified, and when he entered, his face was like the sun, his mouth, beautiful red lips, his eyes, like the most wonderful stars in the lofty firmament. I went to him and bent my knees, I kissed his raiment and his hands. He took my hand in his own and led me to the divan, where I was sitting beside him. I was very happy. I was wondering if I should have the same happiness and sit by his side in the kingdom. He asked me how the friends India were, I told him everything, gave him the loving greeting and handed him the letter, and he said in English "Very good, very good". He was very happy over the letters, and he said, "I love the people of India very much, they are very good and beautiful". Then I gave him the photographs and he looked upon them for a long time.

(To be continued.)

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OUR **JAKRIDARI KASHAYA** is the most unfailing specific for Liver complaints. It is acknowledged as the best and surest vegetable liver-regulator in the world. It is pleasant and refreshing to the taste. It acts gently yet promptly on the kidneys, liver and bowels, cleanses effectually, and dispels headache and habitual constipation, allays spasms, and restores the action of the liver. It promotes a healthy and proper secretion of the bile, and relieves the constitution of all causes capable of inducing gout. The impurities of Blood and its consequent after-effects are promptly removed by it. Price of one phial with a box of pills Re. 1-0: Packing and postage As. 5.

OUR **KESHKALPA** or Hair-dye is purely a vegetable preparation, free from lead or any deleterious matter. It is tonic and stimulating to the scalp and prevents the hair from falling off. It possesses cooling and soothing properties; even old men will look young by its application. It turns grey hair into *jet-black*, and offers a fine glossy appearance to it. It is endowed with an agreeable flavour. Its effect is permanent. Price of two different phials Rs. 3. Packing and postage As. 9.

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We are compelled to publish this as one of our latest testimonials raises this serious doubt. If you want to read it yourself, please drop a card to the undersigned who will provide you with a health literature free.

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20. Sanjeeva Pills.—A most useful remedy for infantile fever, nervous irritability, sleeplessness, wind in the bowels, cold, cough, headache, cold in the head and all other diseases of the digestive organ, to which children especially and adults generally are subject. Will be equally effective for the above maladies affecting the adults also. Per Phial **As. 10.** In India and Burma V. P. P. charges from 1 to 6 bottles **As. 5** only extra.

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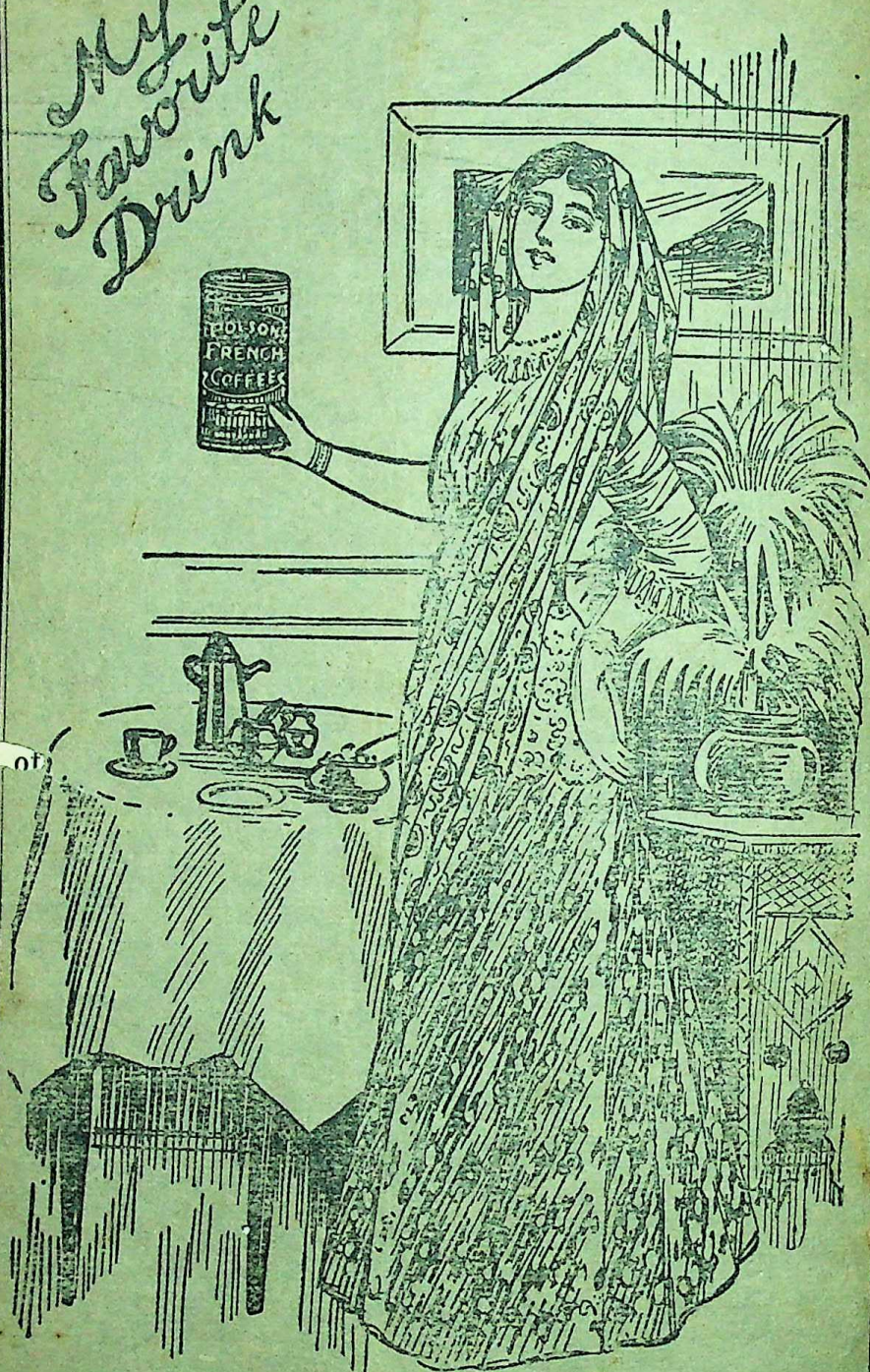
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The New Reformer

Oh, if you could dethrone that Brute-God Mammon and put a Spirit-God in his place!—*Carlyle.*

Man is his own star, and the soul that can
Render an honest and a perfect man
Commands all light, all influence, all fate,
Nothing to him falls early or too late;
Our acts our angels are, or good or ill,
Our fatal shadows that walk by us still—

Beaumont and Fletcher.

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THE NEW REFORMER

Vol. VI]

JULY, 1912

[No. 4

Happiness.

BY

COL. T. F. DOWDEN.

THE hidden forces which lie behind the phenomena of Nature as we view it, may be roughly divided into two descriptions, which seem to be acting in opposition : the one to produce a form or substance, the other to change, or as we say, destroy it.

The action of the forces being limited to certain times, directions and quantities, and their effect varying with the conditions of the environment, we find in Nature an interminable variety of forms and substances, which are continually undergoing creation, death, and renewal ; either in the same, or some other form or substance.

Experts can trace to some extent, the course of the changes which take place in many material things, under given conditions ; but the enigma of the Why and Wherefore, and the source of Creation as we imagine it, ever remains the same unsolved mystery.

Man, with his limited powers, accepts more or less gratefully his position as part of the Divine Mystery, and in supreme ignorance, makes his principal vocation, the search for 'Happiness' ; and generally concludes that it is to be found by a successful pursuit of pleasure, and an equally satisfactory avoidance of pain.

But 'Satiety' comes in to inform him, that pleasure demands variety or it gets transmuted into boredom and pain ; while later on he actually finds a delightful sensation, which he accounts happiness that can be got by cheerfully undergoing a considerable amount of pain for an unselfish cause ! Experience and reflection lead to the conclusion, that after all, happiness depends as much on giving others pleasure and shielding them from pain as on striving for selfish joys, and avoiding things which give trouble !

Man is therefore no exception to the law of change ; for a constant transmutation is going on in him through the Thoughts and Feelings. An individual's value to himself and others then, depends on the way he meets the circumstances of the moment, and whether he can establish for himself an attractive personality even in face of troubles and adversity.

Here will be perceived, the two opposing forces dominating everything in Nature. An irresistible current of Power directed by God's Thoughts, which is more sensible to the feelings, than understood by the Mind ; and the current of man's unbalanced desires, working largely in ignorance and often in opposition to the Will of the Creator.

What about the ' Unbalanced Will' which overborne by some irrepressible ' Thought' creates an Enemy ? In place of the effect of a combined Two-Man Power, it may have destroyed the power of two men for useful work ! The one Will neutralises the work of the other ! Power is thrown away and effort wasted.

If this does not actually take effect, the fear of obstruction diminishes the desire to take action, and something is left undone which might have been attempted.

The ' Balanced Will' however, though it may err in the ' manner' of exercising it, does not fear the ' Enemy.' The possessor may be able to neutralise the ' thought' which would lead to a wrong act ; and may even succeed in converting the Enemy into a Friend !

We may here perceive the positive and measurable value of Balanced and Unbalanced Wills, in terms of ' work' possible or actually done. With Unbalanced Wills the work done may be Nil ; with Balanced Wills indicating useful ' agreement' the work of two or more ' Man-Power' may be accomplished with ease and satisfaction.

Then a properly balanced ' Will' is of first importance to the Individual and the World, both as regards efficiency in work, and to secure Peace and Happiness.

If this is so, then how are we to attain to this ' Balanced Will' in all things ?

The answer seems to be : ' When we attune our Will to the Will of God ! ' Then what is His Will ?

In the absence of complete knowledge of the Will of God, we may take the teaching of Jesus as the guide.

If all are working under this instruction any loss of power is minimised ; mistakes are soon remedied and forgiven, and the undisturbed Mind can then be concentrated on useful plans and methods

for conducting the business and pleasure of Life. This shows us the secure foundation of Power, and its useful application.

If the above exemplifies the irresistible power of God that sustains the World we may next trace to humanity with its limited powers, many of the causes of the changes which are continually affecting and destroying it.

Thus in the plans and methods adopted for the business and pleasure of life, changes are perpetually called for to meet the ever varying conditions which present themselves. A person's nature and aspirations undergo progressive changes from youth up to old age. People sympathise who are engaged in like congenial pursuits, or dislike the positions into which fate has drifted them. The effort to satisfy the desire for change is accompanied by strains and stresses of the Mind and often by disturbances of the social arrangements by which society agrees or is compelled to exist. The passions with which man is burdened, call for a never ending repression in the interest of the community. In fact man carries with him a Dual Personality, the pure one which he receives from God; the other, that derived from the spirit of his Country, Town, Village, Family, Caste, Religion, or the work, good or bad, in which he is engaged.

By the agency of the first Personality, vital energy is conserved; by the second it is expended, with more or less force and rapidity.

The influence which either Personality exercises on a man depends on the Motive he has at heart. If he only knew what was best for him, and the best use he could make of his Life, his 'will' would direct his motive to some profitable end. But the reason of a man's 'Being' is as much a Mystery as any part of Creation; and the individual knows as little about it as he knows about himself.

In this amazing ocean of change and perplexity, it is comforting to 'idealise' from a fixed point. The original Personality of Man was of Divine origin. The Great Disobedience changed that; and God sketched out a fresh Plan for Humanity based on work! In furnishing it with Powers, He did not wholly withdraw His Divine element from humanity but left half of it in trust and gave the Angels charge concerning it,

In all that a man wills in harmony with his Angel he is accomplishing Good Work. If this is the case then why should he worry his nerves with fearsome thoughts, and fail to bring a Balanced Will to acknowledge that he actually is well, and means to be happy!

Through the 'Ideal' a man may begin to recognise his original self, and even get a glimpse of God!

Beauty that so stirs the heart, is apt to lead the mind to fix its adoration on Forms, substances, or even Personalities, appealing to the senses. But Idealism tells us that these forms, substances, and personalities derive their beauty from reflection of the perfect original revealed by God Himself, through the Divine Personality of the beholder. The beauty does not last beyond the point when the source of it continues to be recognised through the Divine element in the Personality. The senses weary, even of beauty of many types, and call for continual variety, or greater perfection. Imagination however does the needful ; and in happy Ideals does not the Real Kingdom of Heaven within us stand revealed ?

The World.

BY

MR. H. G. KEENE, C. I. E., ENGLAND.

The world, they say, is hard
With all its incidence of flood and fire,
And man, her seeming lord, alike debarred
From feeding or from taming his desire.

Or if he seem to stand
Victorious over elemental ill,
Making the air, the water, and the land
The slaves of his unconquerable will,

Yet, all his efforts fail,
Make them as warm and earnest as he can,
To conquer wrong, or make the right prevail
Over the mischief of his brother man.

Most men are prone to seek
Their prey without regard to right or wrong,
Neglectful or oppressive with the weak,
Obsequious and yielding to the strong.

Yet Philistines acclaim
This evil planet as the world of God,
Not knowing that, with but a change of name,
They do their service under Dagon's rod ;

And that which Dagon brings
Is but a bubble of the passing day ;
For wisdom will not look to him for things
The world can neither give nor take away.

This the Good Shepherd showed—
The gain of sacrifice, the weal of woe—
To those who do not fear the rugged road
By which He bade His followers to go.

And if where they must tread
The stones of stumbling are for ever hurled
They must go on, remembering that He said :
" Be of good cheer, I have overcome the world."

His were the homeless years,
The teaching on the Mount, or by the sea,
The wicked city seen through pitying tears,
The agony of lone Gethsemane,

The moment of despair,
The longing for escape when none were by,
Faith, circumscribed in one desponding prayer,
And hope surrendered in a bitter cry.

But there the vow had birth,
Which in the school and temple had been dumb ;
" Grant, Father, that Thy Will be done on earth,
As it is done in Heaven ; Thy Kingdom Come ! "

It comes, in God's own time,
Whatever doubt with Faith and Hope may blend,
To those who, hating folly, fear and crime,
Abide His Will, courageous to the end.

The Bond of Nature.

BY

MRS. MARY EUPHA CRAWFORD, Los ANGELES.

Of the making of books in this reading period there is no end, and all may be regarded as necessary mediums of expression in some form, of the ideal realm pressing upon the minds of humanity, as new channels of activity open before them.

Publisher's presses and bookshelves of the land are crowded with popular and unpopular literature. Some of it is the vogue for a time if character and emotions are presented in fresh, novel style, then it ceases to be read or discussed when the inwardness is found to be spread over the surface in a play of tones and shades whose effect is no longer pleasing, nor capable of holding the interest of readers at a retaining point.

That literature alone survives and maintains a hold upon the hearts of humanity through all ages and amid the wreck of empires and tottering thrones which has drawn into its thought and embodied in its structure sufficient of the universal essence to infuse it with keeping qualities. This, then, like a subtle attar, lingers around such thought embodiments through all material changes, or effacement of old mental channels.

While working out alone, often in obscurity and poverty the noble conceptions pressing upon their minds for expression, these dominating masters could have had no thought of standing as such, nor that their most obscure utterances would be carefully cherished and studied as sacred, prophetic. Had they been influenced by the personal element and taught and written with an ambition for fame, the low quality of the motive would have diverted the pure current of idealism from their mental channels.

When complete translations of the master works were made, and the grime of time removed from the surface, the universal elements in them were found to be keeping as freshly as when they were shaped into thought forms and expressed in words, then left to take the chances of recognition by other receptive minds. Such thinkers are usually placed on a pedestal and ranked as geniuses, since the power to express real things transcends minds of the average thought plane. Such souls seem to have been born to live in a rarefied atmosphere where petty trials, poverty and struggles may not intrude, where success is commanded with ease. But in truth genius is forced to undergo sterner discipline, by reason of being endowed with a sensitive

organism than any of the less favored ones would be willing to endure to gain the coveted mastery over resistant forces within and stern conditions without. If genius ceases to be subjected to stern trials and defeat as others are, it is due to having gained mastery over forces ever ready to cause defeat at some critical moment when success of cherished hopes seems assured.

A genius undergoes severe voluntary discipline in order to gain mastery of the action of laws, that, when well known and obeyed, give freedom of expression. This acquired freedom of action and expression gives rise to an impression that they are not subject to the same general laws as all other beings, whereas it is due to obedience to law as it is contacted within and without.

All feeling hearts seek something real to satisfy a need that cannot be expressed in words, as the real possesses an inherent, staying quality, in strong contrast with the ennui resulting from seeking satisfaction in a rush of sensations.

" Though like leaves on trees the race of man is found
And generations in their course decay."

Homer, Plato, Aristotle, Epictetus, Dante, Shakspeare, Emerson, and many others of their kind, go on forever. To the feast of the gods they have spread, the good find joy in going of their own accord. As teachers of a pure philosophy that touches humanity at all points, they lived consciously in the Now and were thus enabled "to see the good, beautiful and true in everything." The masses of humanity live in unconscious touch with the Now except as masters like these vibrate some chord, before unknown, lost, that sounds strangely sweet through the personal fogs.

These masters stood in the real against ridicule and misunderstanding knowing they had wings, and breathed with joy that psychonized atmosphere whose currents fed their thoughts and enabled them to analyze the mysteries the less enlightened feared to approach.

Plato and Shakspeare have filled the long reaches of old sea shore through the centuries past, with dialogue, divine. If the rich and proud who place a high value upon their personalities, could approach with sympathy to the inwardness of the thought creations Vulcan hammered out in the brains of these great ones, they would contact a bond that makes companionship passible with the poor and lowly in the social scale, who may yet be thinking high thoughts and living in close touch on the universal plane, with great minds that meet none as inferior, where there are none, bond or lowly.

The most degraded beings possess some perception of beauty and adornment which seeks perverted forms of expression. Plato's prayer, "Lord, give me beauty in the inward soul and may the outward and inward man be at one," appeals more or less clearly to a universal sentiment ever seeking expression like the tapestry weaver "who works on the wrong side but works for the right side ever," as an impelling force supplies the pattern to work by, that if not followed with care and diligence, makes the weave a crooked displeasing, hit or miss, effect that must be done over many times and made true to the pattern at the price of quivering nerves and heart throbs of pain.

Plato's pure concept of beauty cannot be drawn down from its natural plane to minister to phases of trifling vanities. The Greeks drew into manifestation in numberless ways so much of the universal essence of truth and beauty, that after centuries of wandering from their ideal standards through all conditions, in search of something better, the thinking world is returning to a plane of contact with and more general recognition that the laws, literature, music, art, forever speaking, yet forever dumb, always more or less consciously shaping the expression of its thought, are reproductions of unchanging patterns of ideal things realized in mental visions, and worked out with a masterly consciousness of their reality and truth to the extent of their power of assimilation to them,

So much of their great work could not have survived the vandalism or unrecognition of the dark centuries that have tried man's handiwork as by fire, but for the keeping qualities that make it great, of Vulcan's thought creations hammered into it.

The good men seek with a restless instinct, is beautiful and when more minds realize that the ideal is the real rather than mutable material things they will be able to see the good, beautiful and true in everything. The Sophist of to-day befogs himself as he did of old, by leading on through mazes of seemingly conclusive reasoning into thinking that the unlimited demands of the selfish desires are just and their satisfaction necessary to success and happiness. He still guides and misrules each human organism by subtle processes, with many a winding bout of reasoning that proves positively the things he wants to do or possess are the only just or reasonable ones for others as well as for himself, if they seek the highest good as he classes it. Plato but sketched what Psyche's mirror reflects of the states of the mental, emotional, human kaleidoscope.

Each entity lives with himself all the time and with others at intervals so that the sleepless presence dwelling in the silence at cen-

tral, can make it rather uncomfortable if the without is not becoming unfolding, as the within, if the serpent were not able to obscure the mental atmosphere with foggy sophistry to cover his tracks. His role is more difficult than a straight one would be, as it requires agility to seem one thing while being another. Seemingly noble thoughts or emotions cannot stand long in the strong sweep of life nor reach any where.

Society finds that the pursuit of pleasure causes ennui, the fatal shadow that ever walks by it producing ill health, wrinkles and bad complexions, so that beautifying arts must be in constant use to remove these effects and still permit pursuit of the good, believed to be at the heart and forming the essence of pleasure. A rush of sensation sought to produce new effects that shall serve as condiments to jaded emotions, corresponds to a like effort to express evasive ideals of beauty in constantly changing fashions that fail to please long by reason of affording little comfort or expressing too little of the essence of universal beauty.

Seeming emotion and sentiments have a correct, smooth form of expression that marks the thorough-bred; yet society strains every nerve to absorb the universal elements that form the substance of sincerity and the subtle attraction of "real folks" without ever succeeding in absorbing and converting them into satisfying, solar ripened fruit.

The universal essence tastes good in moments of contact with it directly or through the medium of suggestion of its presence in the expression of a Plato, Marcus Aurelius, Plutarch, Shakspeare or Emerson.

No one can absorb so much of it as to form a barrier of separateness or a superior caste. The more of it any one absorbs the clearer becomes his perception of the unity of all life and its evolution and unfoldment towards a common end, the making of men into sons of God, of the Absolute.

The recognition of this as the end and object of material manifestation and creative processes is a leveler of feelings of pride or separateness.

"For up from the pits where these shiver,
And up from the heights where those shine,
Twin voices and shadows swim starward
And the essence of life divine."

*THE NEW REFORMER***The Famine.**

BY

MR. KESHAVLAL L. OZA, M. A.

This mystery of mysteries !
 Life's eventful histories
 Unchronicled in story,
 Giving in memory,
 How wonderful they be !
 Who can unfold
 The tale so old—
 So new—so rife—
 Of human life ?

Arise thou Mighty One
 See what is done
 Under the sun
 Daily—daily !
 Oh, agony !
 Let it not be :
 Oh, free—oh, free
 The human race !
 Its last disgrace
 Is hovering o'er the earth :
 Famished men
 Plead in vain,
 Curse their birth,
 And die of hunger's pain !
 The remedy—the remedy—
 " I die ! I die ! ",
 Is the hourly cry.
 Is there then no remedy
 For this utmost misery ?

Money—No !—Money
 Will not cure this woe.
 What will then ?
 The one true God
 Of this world below.
 Labour—divinest labour—

(Sent us by our Father,
Working for his neighbour
Without grudge,
A very drudge,
If need be,
Until he free
Humanity.

Self-Denial.

BY

MR. JOSHIPARA V. PRASAD, B. A.

(Continued from page 55, Vol. VI., No. 2.)

What's self-denial is not.

"A double blessing is a double grace."

Led by Tennyson "behind the veil" we have seen that God and Nature are not at strife that religion which is in one way or other devotion to God—the Source and Sustainer of all that exists, and science which is from one point of view devotion to Nature which is but the living temple of the Soul of souls are not antagonistic but intimately related. Now I propose in the light of what I have already said, to dispel with a little more detail the various false ideas that have stamped themselves upon the mind of man with regard to the principle of self-denial. In other words I propose to discuss what self-denial is not in order that we may have a clearer and more accurate conception of self-denial.

Let us then see our way to refute the theory of absolute asceticism which involves the renouncing of all activity that may practically tend to the benefit of humanity and of all sorts of pleasures which are understood to interfere in the path of spiritual progress and the taking up of such a course as would necessitate the greatest possible subjection to self-torture and self-abnegation. This sort of asceticism which is obviously a process of exclusion and other worldliness of antagonism to Nature and even to the spirit of the Almighty Father is not unfrequently identified with self-denial. In some parts of the globe and in some periods of time, this asceticism is repulsively rigorous; in some it is to a certain extent modified. Sometimes we find contradictions between a person's acts and his views. Often indeed do we hear persons regarding self-denial as nothing less than sacrificing all pleasures and absolutely surrendering self and acting in such a way

as would throw the utmost reproach on their theories. Such asceticism has found but temporary favour with humanity. It is against the very constitution of our life ; it is reversing the process of Nature. Because it will be shown in the sequel that the process of nature is towards self-realisation and not self-abnegation. Though self denial bears to all outward appearance close relation to self-abnegation, it is here required to be proved that it is not it and a way of reconciliation between self-denial and self-realisation is to be found out. If this is found impossible the case for self-denial becomes hopeless. Because I have already shown that God and Nature are not at all at strife, that the progress of nature is towards self-realisation and that therefore self-denial must in some way facilitate the process of Nature and thereby decrease the distance at which the Throne of God may be set up from us the unprofitable servants of our Almighty Father. Self-denial does not consist in asceticism vaguely understood. Asceticism is negation of all pleasures—good, bad and indifferent. Self-denial then must be shown not to be repugnant to the enjoyment of the pleasure of life.

The history of philosophy is a glowing record of construction, destruction and temporary reconification of a number of views in which different problems of life are looked upon. At one time we find the shocking supremacy of the naked and most wicked indulgence in the sensual pleasures on the part of a nation ; at another time we find a reaction to the other extreme. In these critical periods the philosopher is generally born and he takes up his pen to preach the stoic self-denial to the people carried away in the forceful current of pleasures and the epicurean enjoyments to the people who are resorting to the jungles in order to make the most of their life. It is meant to be said that the philosopher is more or less a child—a revolutionary child—of the age and country in which he lives and can scarcely with the utmost amount of mental effort free himself from the fetters of time and place. It is due to such unavoidable shackles that the philosophers of every age and nation are found to be prepossessed in favour of certain doctrines worded absolutely and biased against their contraries. It is therefore that we hardly hit upon a philosophy that can at once be set apart as impartially critical. A philosopher we must not fail to recognise is after all a human being and cannot be expected to be entirely free of everything that savours of the human nature.

Bearing this principle in mind we may here discuss the Stoic and the Epicurean philosophies in their relative aspects in order that after

combining the particles of truth and rejecting the chaff of prejudices, we may arrive at a true notion of self-denial. It is Stoicism that is generally credited with being peculiarly a philosophy of self-denial; and Epicureanism its opposite. The modern intuitionist and the utilitarian school—it needs scarcely be said—are only the ancient Greek schools just mentioned in modern garb. Let us then begin with Stoicism; because it is the stoic self-denial which I wish to lay down and prove as far as possible as not being what it claims to be. Stoic self-denial is a mere pretension, which however useful in its own way and in its own time, cannot by any means be depended upon as the guiding and controlling principle of a man's life. Self-denial as taught by the stoics is unmitigated pessimism. Self-denial as intended to be preached through this short article is meant to be unexceptionable optimism.

The extreme to which stoicism went is illustrated simply but uncontroversially in the advocacy of even suicide by several of the noted philosophers of the school. When once the problem was taken at a wrong end, it could not but lead them to that conclusion which is so utterly unjustifiable even in the eye of an ordinary illiterate man living in surface touch with the spirit of the modern age. The stoics in fact interpreted self-denial too literally. If it be understood to carry the merest literal sense viz. denial of self-suicide would unquestionably be the only alternative open to men seeking to fulfil what they take to be the mission of life. Pleasure is a witch. The corporal frame is subject to be tempted away by it. Naturally then the way of keeping ourselves at a distance from the bewitching pleasure is to shake off the corporeal frame—the seat of all evils and temptations. The old Greek philosopher, Theogenes seems to have anticipated the later growth and development of Stoicism in his famous opinion, "The first best thing is never to be born at all; the next best to die as soon as possible." The Stoics were a little wiser in so far as they omitted the former clause, being sensible enough to understand that it was not in the power of man to be or not to be born. But they did not omit a little to alter the principle and a little to extend it. They would have summed up their philosophy in a sentence which would have run, "The first best thing is to die a life i. e. to live not a life—a stern and stirring reality but a negation of life—a phantom and an empty dream." An expert Geometrician would at once begin to draw a number of corollaries and deductions from the Stoic postulate so worded, all of which would be found to make a volume of dark pages with black letters of the alphabet of pessimism and hence would be as a

matter of course unintelligible. Such is the unquestioned fate of all doctrines which tend towards the absolute abnegation of self. Unfortunately even the brightest poets of the world have not escaped the unhealthy despair of life wherein Stoicism was born and developed. Says Tennyson in his "Two voices."

"A life of nothings—nothing worth
From that first nothing ere his birth
To that last nothing under earth."

Who does not however think at once that the life of one who spoke of a "life of nothings" in its beginning, process and end, was surely "a life of everything" in all its aspects? Just in a similar if not the same way Stoics could not be going to the other extreme—the very reverse of what they tried to advocate—the extreme of the rival or rather the sister school of epicureanism, and thereby added to the illustrations of the famous proverb "extremes meet." They, no less than the Epicureans aimed ultimately at independence though their starting points were different. In fact the stoics aimed at independence.—under the notion that they would be able to abnegate the self with ease if they would leave of all contact with the world. The Epicureans on the other hand thought that independence was a main desideratum for the permanent and undisturbed enjoyment of the pleasures of life. Here again when once the Stoics set up independence as their goal, they ran into channels that apparently carried them to independence but really to self-sufficiency which in its train brought arrogance, vanity insolence and a number of vices. Hence we are not surprised to read the following anecdote that took place when the Cynic school the parent of the Stoic one was fighting out the struggle with the Cyrenaic school—The parent of the epicurean one. To Socrates said a Cynic well known as a "Socrates gone mad"—"I move about in this garment wherein you can find innumerable holes." "And through each hole peeps out your vanity—I find" answered Socrates. Such is the general history of all who misunderstood the principle of self-denial. Even in the modern age of civilisation instances are not rare wherein self-denial grossly misinterpreted invariably conduces to very serious and unwholesome effects.

If Stoicism thus fared so ill how did the rival school do? We may answer this question very summarily. Epicureanism as such was in the main healthy, though in later times it has proved to be of more detrimental effects than Stoicism. A modern man of ordinary calibre and principles would rather like to be called a stoic than an epicure. In fact on account of complex circumstances the very word "epicure"

has been a term which in its very utterance has come to give rise to a sort of repugnance and reproach, though we find that the father of Epicureanism was by no means a man so condemnable and despicable as he may be expected to be in the light of the system generally and therefore vaguely understood. This again is a mere illustration of the elliptical proverb, "The best when corrupted becomes the worst." Epicureanism which originally to my understanding, was a better system than stoicism in process of corruption became the worse Epicureanism it is well-known went to the extreme on the side of pleasure. Happiness is the end and aim of existence. Happiness such as we can feel and enjoy consists in pleasures. Pleasures to a large extent appeal to the senses (in those times the pleasures of knowledge and contemplation and the like could be thought of only by the master genius of a Socrates, an Aristotle or a Plato). Hence the pleasures of the physical frame—say of the senses became their be-all and end-all. In the pursuit of sensual pleasures they forgot to consider if there was any higher self behind the physical surface. If the Stoics in their blind hurry about the fulfilment of their mission forgot to consider the useful part that the temple played in the due consecration of, and the devotion of the soul within, and by bringing the temple exposed to the merciless influence of winds and waves to a speedy ruin left the image within to be coated with dust of self-sufficiency, and smoke of despair and coloured with the red black hue of arrogance and vanity the Epicureans in their hurry about attaining the goal of life forgot to consider the supreme value of the very soul within, and by setting themselves rashly about not merely repairing but ornamenting and enriching the temple left the image within neglected and uncared for. If the stoics denied self but too literally the Epicureans asserted it in the same absolute and literal strain. A way of reconciliation was surely to be found. We have already seen that the Stoics who are apparently understood to have preached self-denial are in the wrong. The Epicureans are rather far from it. We may now throw passing glance towards certain imperfect attempts that were subsequently made towards arriving at a true conception and then pass on to the concluding part of this article viz "what self-denial as such, is."

The first serious attempt at reconciling the absolute and dogmatic notions of the two schools was made by Aristotle a philosopher than whom a more comprehensive and thorough going genius the world has scarcely seen. He it was who revolted against the total annihilation of the pleasures of life as well as against the undue regard that

was paid to them. He set himself about laying down a theory which would assign the unquestioned supremacy to virtue, such however as would not be exclusive of pleasures that are consistent with it. By regarding pleasure as nothing but the consciousness of the unimpeded activity of the soul he summarily dismissed the so-called pleasures of idleness sloth and their concomitant vices. The world however was too much for Aristotle. How is a philosopher however impartial and critical he may be, expected to maintain such a theory of reconciliation when he finds that the world around him is anything but a fit place to live in? At least in practice he would find himself driven to solitude in spite of himself. Under some such circumstances Aristotle crowned his ethical pyramid with the doctrine of contemplation; and even though he is never tired of insisting that he means not the idle contemplation of a man who finds no work to set himself about but the healthy contemplation of a man enjoying himself in the company of saintly friends and conducting himself irreproachably and with a due sense of responsibilities of life, still he could not avoid being misunderstood and ultimately passing into the Neo-Platonic mysticism which had he been living to see it, he would have condemned downright.

It is a well-known saying that philosophy like history repeats itself. The stoic doctrine after passing through a subterranean channel for centuries together sprang up at once at the birth of a famous philosopher in Konigsburg. Kants ethical maxims and categorial imperative savours much of Stoicism. We should not omit to mention that very often we find him having glimpse of the true nation in the ideal of his Kingdom of Ends. It was rather unfortunate however that he stopped short of it. He recognised the full significance of reason as the un-failing antidote of all evil temptations; but then he administered the medicine too often so as to suppress all disease but not to make room for a gradual progress of health and strength. In fact he proved himself to be a doctor who would cure disease but not guarantee health and strength. He had no moral tonic to administer. "You ought to be benevolent and you shall be" was the categoric command of Kant; the command was obeyed and the man was all benevolence devoid of anything that would put it to hard test. In short, Kant approached Stoicism in so far as he preached self-denial that was not productive of any vanity and arrogant but was destructive of all struggle the very vital factor we may say the *essentia* of life.

I have tried to give an outline of the false notions that clung to the doctrine of self-denial in various times and the opposite extreme

that was necessitated thereby. For, it is easy to understand that Epicureanism and Utilitarianism are but the natural outgrowths by the side of the Stoic and the Intuitionist schools. The outline may give a clear idea as to what self—denial is not. The very failures of the Stoic and the like school to realise the aim of life and the very springing up of rival schools is suggestive of the fact that there was some flaw in their ethics that the self-denial which they preached and sometimes even acted up to, was not such as could be laid down as a harmless and essential principle of life. Pleasure though not the whole and sole end is yet an important element of life ; and self-denial must be consistent with it. On account of a little unhealthy sense that has attached itself to the word “pleasure,” there is a great temptation for us all to preclude it from our life. But then the very fact of our being men living on the earth with such vast resources left open to us for use and enjoyment by our kind Father must convince us of the importance that pleasure has, as an element in the growth and development of our life. It is one of the greatest follies of mankind to block up the ever-arising springs of desire, hope etc at the fountain head of the heart. No doubt we should take all possible care that they are not over-flooded and that they do not ruin the inner world in one sudden innundation breaking up the banks and boisterously rushing forth all round. But on the other hand we should allow them to flow freely in order that they may duly supply the waters of life as it were and through the nerve-canals irrigate the inner field so as to make it ever rich and fertile. Let the Sun of Intellect ever shine on the field and the spring of Hope water it and there would be no possibility whatsoever of famine and desolation within. Science has not yet advanced so far as to enable us to be absolute masters of Nature so as to command her to send showers and sunshine at our sweet will. But of the nature within, we are ourselves the Master and have the fullest opportunity of making her render any service that we desire for the betterment of ourselves. Besides if Nature without is a bad servant but a good master, Nature within is a good servant but a bad master. Nature without would not indeed easily obey the commands that we may be tempted to make but then generally in its duties of satisfying our needs like a master it is regular and often times liberal. On the other hand Nature within when properly controlled would yield us the sweetest possible fruits but when allowed to be wanton there is no knowing where it would lead us and where its wanton anarchy would cease. In the light of this metaphor stoic or rather pessimistic self-denial suppresses—kills—nature within and consequently shuts out all

possibility of slow and steady amelioration of the inner world and naturally in course of time on account of the continuous want of waters of life there would spread not only ruin and desolation but also thorns and weeds, mud and mire that would give rise to the worst odour and block up all paths of glory. Extinction of desire may thus be seen to be not in the least a corresponding development of reason. Being away from the world is not acquiring independence of it. Being passive to all influences of the world is not acquiring a greater activity of the self. Indignant at the wrongs of the world, or at the revolt of our own turbulent passions we have to find out a way not of escape therefrom, but of acquiring a mastery over them. Is it in any way manly to exclaim in a frantic strain?

" O amiable lovely death !
 Thou odoriferous stench ! sound rottenness !
 Arise forth from the couch of lasting night,
 Thou hate and terror to prosperity,
 And I will kiss thy detestable bones

 And be a carrion monster like thyself."

(To be concluded)

Growth

BY

Mrs. EMMA CHASE THWING, NEWTON MASS, U.S.A.

Sometimes when we seem to be at a place where we are making no growth—seemingly standing still, we are only for the time being renewing our strength to take up our work with keener zest—with stronger determination than ever before, and are in reality making steady strides toward the goal of our ambition. We are all on the way—none as yet have reached the heights for which we aspire for as we climb up the spiritual Alps, sometimes with bleeding feet, as it were, weary and worn with our ceaseless striving to attain unto perfection, ever above us rises greater and grander and more lofty heights and we yearn for strength to enable us to still toil on—knowing that we are not alone but ever near us like a mighty army are legions of unseen helpers to guide us safely up the hill of progression. And so we are ever growing, though we do not always seem to accomplish much. If we could realize that there is no standing still, that everything is working orderly, according to law, and would hold ourselves in the

vibration of perfect order, we would not so often lose our poise, if a life is manifesting in lack whose fault is it? Is it not our own distorted view of the world in general? Some one says, Oh I could never do as such a one does, I could never speak like Mrs. A, or Mr. B, why not? Who knows if you could or not—who has said you cannot? Yourself, No one says you cannot, only yourself. Let us remember to speak to ourselves the word of power to breathe out upon the air only those thoughts that we want returned to us later on, for even though sent out in embryo, they will return unto us full fledged in aftertime therefore let us be steadfast and true, keeping our eye single to the glory of God—craving the things of the spirit which maketh for righteousness and peace. Know always that Christ our Lawgiver keepeth faith with us and that if we diligently seek for wisdom it will be given us. May we ask of God who giveth liberally to all who trust in him.

Thus may we live from day to day.

While here upon the earth we stay.

Daily and hourly grow in power.

And claim from heaven our rightful dower.

In the streets of Kathiawar.

BY

MR. S. H. JHABWALA, B.A.

Oh! Would I had a little wealth—alas!
 To give to ye, ye poor and distrest!
 That shiver naked, all devoid of rest
 Amidst the blighting, cold and killing blasts
 Whose torrent gusts blown from the chilly west
 Unmercifully lash ye unto death.
 No food, nor clothes—ye victims of the wrath
 Of vengeful Fate and Destiny unblest!
 Alas! your woful cries depress my heart
 And thrill a kindred pathos to pervade
 Over my soul! Blind, flaccid, sick for bread,
 How hunger's cravings and misfortunes dart
 At ye that make ye curse your lives in moans
 Compassionate, while rending fleshless bones!
 The cruel rich cast not an oblique glance
 At your heart-rending cries and leave in trance
 The listless charity in their unfeeling breast—
 Yon famish'd child—its mother's famine—pest!

The world is irreligious; pity flies
 Obscure heart—broken to delves of grief and caves
 Of infamy; remorse sleeps in the graves
 Aweary; in oblivion's nooks she lies.
 When Chaos spread its dust—diffused reign
 Before the world was made God's spirit walked
 Alone, alone, the dim cloud ocean, soaked
 In Beauty's pall; so he did light create
 And air and skies and water and in fine
 Man in His own image. From all he sought
 A due obedience and a promise true
 Faithful to be to Him and his own kind,
 But all refused and Man with folly wrought
 Did give and doth not what it bids to do.

The Path of Life.*

BY

The Rev. CHARLES VOYSEY, B A., London.

PSALM XVI. 12. "Thou wilt shew me the path of life. In thy presence is fulness of joy, and at thy right hand there is pleasure for evermore."

I am often doing my best to dissuade people from yielding to the excessive pursuit of pleasure so common in these days and which is increasingly sapping the vitals of true religion and morals. You may think me now somewhat inconsistent if I take for my discourse the text just read to you emphatically setting forth the sacredness of pleasure and shewing us where it may be found. There is no real discrepancy here, as you will presently see. Pleasure is not condemned from either point of view. It is only a certain kind of pleasure against which any warning is uttered, and the only danger lurking in that is the excessive pursuit of it and allowing it to become our master. To condemn pleasure wholesale and to forbid its pursuit is as senseless as it would be futile. Such an attitude towards pleasure would be flying in the teeth of Nature and of God's ordinance. We are made by *Him* and not by ourselves; we are made to seek pleasure and to enjoy it; we are made for happiness, which is higher than pleasure but, of course only to find happiness in God's way, in the fulfilment of the laws of our higher nature. We are *really* souls, and we only 'have' bodies.

* A Sermon preached at the Theistic Church, London.

It is manifestly God's purpose that we shall have pleasure in both, that our bodies shall have enjoyment as well as our souls. But He has made these pleasures relative, the one sort always to be subordinate to the other; the pleasures of the body never to be indulged at the cost of the soul, never so to engross and enslave us as to destroy our moral and spiritual freedom as His children. He has proved to us, as a patent fact that our desire for bodily pleasure ought always to be controlled and kept in check by Reason, Conscience and Love, so that we may never indulge our desire for pleasure to the detriment of our own character, or to the injury of others, never become so absorbed in its pursuit as to starve our souls of the higher pleasure which belongs to them by Divine right. Therefore it is manifest that unless we can truly and heartily thank God for any pleasure we are taking, that pleasure must be wrong for us at all events. It may seem strange that God should promise pleasure to us at all, even in the highest spheres of life and duty, when our conscience absolutely forbid the notion of bribes for obedience as certainly as it condemns the notion of threats for disobedience. Obedience, to be a virtue at all, must be absolutely disinterested, nay, it must be willingly given, even at all cost of pleasure and in the prospect of acute pain. The idea of our being enticed or bribed into goodness by the hope of any pleasure to be derived from it destroys the intrinsic virtue of any such obedience, and must therefore be displeasing to God. Our outward behaviour may be immensely improved by doing what we know to be right only because enticed by the pleasure which our conduct will bring to us; but in that case, our character will not be improved at all, but only debased by the low motive from which we acted. Yet all the while we know that if we do what is right it must bring pleasure in the doing of it; it must lead to our greater happiness. The pleasure is there before our very eyes enticing us, as it were, to do right for what we can get by it. Nevertheless, when our hearts are right with God, we shut our eyes to the pleasure, we do not think about the pleasure at all, but would do our duty exactly the same even if we knew it would bring us pain.

Our text says, "In Thy presence is fulness of joy, and at Thy right hand there is pleasure for evermore." This is a bare statement of actual fact discovered by the blessed experience of countless souls who, in spite of all the stormy waves of this troublesome world, in spite even of sin and shame, have yet found in the presence of a Loving God the fulness of joy and, in walking with Him, unbroken, unalloyed pleasure. "Thou wilt keep him in perfect peace whose mind is stayed on Thee, because he trusteth in Thee." Such words, at first sight, look like

bribes tempting us to come close to God and walk with Him for the sake of the peace and pleasure and joy we can gain by it for ourselves.

I do not know how far this has been a difficulty with other minds. It has now and then perplexed me, but only when I have been listening to one holding forth on the "Utilitarian philosophy" and asserting that only selfish motives are at the bottom of every good purpose and action. And the argument sounds fair enough. A desire for pleasure, they say, is the motive of all action. When the pleasure of doing right is anticipated to be greater than the pleasure of doing wrong, then a man will do right. If the anticipated pleasure of pleasing God is greater than that of doing as we list in spite of His wishes, then a man will be religious and try to serve God for the superior pleasure of doing so. To refute that argument is only possible by shewing the falsity of the major premiss. It is *not* true that the desire for pleasure is the motive of all action. If it were true, real goodness, real virtue, would be impossible. But there are abundant instances on record where souls have renounced all pleasure and endured much pain merely in order to do a good action or to give pleasure to others. And we ourselves know by experience that if we do not act with perfect disinterestedness, out of pure love, if we cast any side glance at any pleasure we hope to gain by our good action, we do *not* receive that pleasure at all. It is forfeited through our own bad or mixed motive. Our own experience of our own feelings is a direct confutation of the false premises: that a desire for pleasure is the motive of all action.

You might wonder why I have been dwelling so much on a point of philosophy and endeavouring to explode a somewhat subtle fallacy. But as I wish to impress upon you the exquisite truth of my text, it was necessary first to make it quite clear that, although you cannot give yourselves truly and wholly to God without your enjoying the highest pleasure possible upon earth, you would altogether fail of the pleasure if you sought that pleasure as an end in itself and on purely selfish grounds. We know what true love is; God knows it still better. There is not a grain of selfishness in it. And our love for Him is truly and inevitably the fulness of joy, and in doing His will and walking with Him there is pleasure for evermore only because our love is not in the least degree selfish. We shall find, I think, a perfect solution of this problem in the simple words of my text. Remember how it begins: "Thou shalt shew me the path of life." In this most important of all lessons to be learnt, God alone is our Teacher. He has taught us Himself. He has engraven it upon our very minds, consciences and hearts. He has taught us Himself, and has not left it to

chance or to the Babel of human voices all claiming in turn to be the only true and infallible teachers. He has taught us simply by what He has made us to be, by the conditions in which He has placed us, and by the region in which the path for each life has been allotted to it. And notwithstanding the countless varieties in the native characters and dispositions of men, notwithstanding the endless varieties of condition and occupation and association, one unchanging and invariable "path of life" has been marked out for each and all—viz., the path of duty. In this, everyone partakes. Not a single soul has been forgotten or neglected. Through our common-sense and our common conscience everyone of us alike hears the voice of Duty calling, "This is the way, walk ye in it when ye would turn to the right hand or turn to the left." All of us are so made by God as to know of a surety that we ought to do what we feel to be right, and ought not to do what we feel to be wrong.

(To be Continued)

LITERARY NOTICES.

1. *Careers and Work for All.* By Captain J. W. Petavel. Published at the Pioneer Educational Colony, Stanford-le-Hope, Essex, England.

In this pamphlet the author who is an earnest Social Reformer draws a very important lesson from the Witzwil Colony of little Switzerland for hastening the Reform in the English Educational system which will lead directly to the solution of the great Social and Imperial Problems of England.

2. *The Second Coming of Christ, The New Avatar.* By J. Todd Ferrier, of the "Order of the Cross," Paignton, England. Price 6d.

The Teachings contained in this booklet were first published a few years ago in the *Herald of the Cross*. It treats of the interesting subject of the Coming of the Lord and sets forth the nature of the New Avatar and the manner of His coming. The author says: "The coming of the Divine Lord will be in this way. Let no one misunderstand this very important thing. He will not come as a man though his coming will be made manifest in this wise. It is the approach of the Divine Lord unto all who can receive the Divine Afflatus and not only unto one man."

3. *Did Jesus Christ Live?* By Dr. J. M. Peebles and Dr. Daniel W. Hull, Peeble's Publishing Co., 519, Fayette Street, Los Angeles, 15 C.

There have on several occasions, appeared in the columns of the *Progressive Thinker* articles denying the existence of Jesus. One of them was an article by Dr. H. V. Sveringen, Drs. Peebles and Hull, wrote replies to it but they did not appear. Thereupon the said Doctors published their articles in the form of a book.

let under the above name. The two Doctors give a very satisfactory proof of the existence of Jesus from various standpoints.

4. *The New Bible, Oahspe* By Dr. J. M. Peebles.

This contains a critical review of the teachings of Oahspe with a searching reply to Mr. J. Nelson Jones of Ararat, Australia, the Oahspean Advocate.

5. *Karma-Yogee Sasipada*.

This is a translation into English by Mr. K. C. Kanjilal, B. L., of a booklet written in Bengali by Pandit Panchanan Shiroratna. It is a masterly production containing not only the necessary details of his numerous patriotic and philanthropic acts but a psychological study of the Rishi-like and exalted character of Babu Sasipada Bannerjee. After enumerating the various characteristics of a Karma-Yogee such as freedom from attachment to, and the temptation in prosperity or to depression in adversity, enjoyment of peace or equanimity of mind, indifference to unmerited praise or blame, possession of moral courage etc., the author shows by reference to the various good acts and the propriety and dignity of his conduct on several occasions that all such qualities are present in the character of Sasipada Babu and have been brilliantly exemplified in his life. He is one of the greatest personalities that India produced.

Of the Publications of the Christian Literature Society.

6. *The Philosophy of Religion* By Dr. G. W. Knox. Price **As. 2.**

This contains three lectures delivered by Dr. Knox. The first two lectures point out the social character of religion and indicates the importance of the community not only in all our activities but on the formation of our individual consciousness. The third speaks of the teaching of Jesus Christ. The lecturer says "That religion only can be universal which is founded upon ethical relationship. The development of religion is in the progressive rejection of unworthy objects of reverence and the progressive recognition of the highest and noblest. It is because the ethical category is supreme in the teaching of Jesus that He gives us the unspeakable basis for universal religion."

7. *Studies in the Gospel According to St. John*. By Revd. E. L. King, M. A. Price **As. 3.**

In thirty-two systematic lessons, the author presents Jesus Christ as Son of God in what is probably the Gospel most attractive to the Indian mind and impresses the great truths of Love, Sacrifice, Faith, Life, Truth, Light and Resurrection.

8. *My Duties*. Compiled by John Murdoch, L.L.D. Price **As. 5.**

This is a book quite suitable for a moral Text book in the Junior Classes of Indian Schools and it contains numerous stories illustrating great moral truths. We strongly recommend it to the Principals of Colleges and Schools for introduction in their schools.

9. *Afganistan and its late Ameer*. Price **As. 5.**

This book contains a very interesting account of Afganistan and its people.

10. *Scripture Lessons.* Price **As. 2.**

In 96 lessons, the life of the Lord Jesus Christ is told in an interesting way in the words of the Scripture. It is a very useful introduction to the study of the Gospels.

11. *Bible Stories.* Price **As. 4.**

This historical reader is written to meet the wants of those to whom the Bible is quite a new book. The stories of the Old and New Testaments are very nicely related in the words of the Bible. This book is also a good introduction to the study of the Bible.

12 & 13. *Talks on Health.* By Mrs. Brander. Price **As. 3.**

The Human Body and how to take care of it. By A. M. Fullerton, M. D. Price **As. 4.**

These two books give a clear description of the body and speak of all the essential rules of good health.

14. *The Candid Friend.*

In this pamphlet Mr. K. J. Saunders, B. A., points out certain lines along which Mr. T. T. Davis, lately Principal of the chief Buddhist College in Ceylon, wishes that Buddhism ought to be reformed.

15. *The Garden of the Heart.*

Edited by Miss Wanton, and Miss Dewar, late of Amritsar. This is a new Anglo-Vernacular Magazine for Indian Ladies, printed at the C. L. S. Press, Madras. It contains various articles quite suitable for Indian Ladies. We wish every Hindu lady possesses a copy of it.

16. *Young India.*

This is a monthly paper of four pages Royal 8 vo, edited by Mr. E. W. Fritchely, Bombay. Annual subscription **As. 8** per copy. It publishes matter that will be useful for the young.

17. *Mr. F. J. Gould's Scheme of Instruction.*

We have been favored with a copy of Mr. F. J. Gould's scheme for the Correlation of certain Subjects of Instruction in subordination to the aim of character training. The scheme has been adopted after considerable discussion by the League Executive. The author however regards it as "still avowedly experimental." The scheme is graded in three stages for children up to 13 and upwards. Though primarily designed for elementary schools, it could readily be adopted and amplified for Secondary Schools also. It is in four main Divisions, which without further elaboration, may be called Geography, History, Science, Art and Ethics, and shows how these may be correlated and subordinated to the aim of forming the moral character, and how the General Instruction may be simplified. The scheme is constructed on the principle that, roughly speaking, the child's mind follows the stages of evolution, experienced by the race. Condensed into a few words, the scheme represents: In stage I what

the early world looked like, what early man did, what early man thought and how his conscience was expressed; in stage 2, what the Mediaeval and post mediaeval world looked like, what man did and thought and how his conscience expressed itself in that period; In stage 3, what the modern world looks like, what modern man has done and thought and how he ought to act.

EDITORIAL NOTES

HINDU charity concerns itself very much with the erection of temples and does not know hospitals or depressed classes.

Great and small, noble and plebian, said the Prophet Mahamed, "shall be equals among you."

WESTERN civilization is the product of three civilizations, Grecian Roman, and Teotonic, super-imposed by racial forces, and welded into unity by Christianity.

HERBERT SPENCER says: "Did much knowledge and piercing intelligence suffice to make men good, then Bacon should have been honest and Napoleon should have been just. Where the character is defective, intellect, no matter how high, fails to regulate rightly because predominant desires falsify its estimates. Nay, even a distinct foresight of evil consequences will not restrain when strong passions are at work."

IN reply to a letter from a Bohemian Gymnastic Society, Count Leo Tolstoy said: "I cannot express my approval of a society which organises gymnastics; gymnastics is an occupation which is necessary only for the wealthy classes, relieving them of real and useful work which everybody should perform."

VIOTOR HUGO says: "As the pupil dilates in the night to find the day, so the soul dilates in misfortune, till it finds God in it."

IN the *World and New Dispensation* we read: "We can almost picture to ourselves the feeling of those millionaires and other state-room passengers who literally awoke from their fancied security to find themselves face to face with the external and the Infinite. How futile, how paltry, it must have all seemed to them, how their hearts—even the most obdurate—must have echoed to the time when the band struck up "Nearer, my God, to Thee."

REVD. R. J. CAMPBELL of London, who observed the condition of Christianity in the United States during his recent tour to that country sees and warns the rapid advance of Roman Catholicism there.

DR. KATO, one of the foremost philosophers of Japan thinks that as a religion, Buddhism is superior to Christianity but Christian pastors are greatly superior to Buddhist priests.

LORD KITCHENER, it is reported, is giving his attention to the subject of bird protection in Egypt and the Government are taking up the question with a view to introducing a law which is badly wanted in that country, especially as regards quail.

THE INDIAN MESSENGER says: "According to the *Gita* all the Vedas are of as much use to the knowing Brahmana as a pond is when all the country round is under water. Again Sri Krishna in the *Bhagavat Gita* exhorts Arjuna to be above the three *Gunas* (*Sattva*, *Rajas*, and *Tamas*) which form the subject matter of the Vedas. When so much noise is made about the importance of faith in the Vedic Revelation, one is tempted to ask if the *Gita* was a book intended for the Hindus."

THE *Tribune* commenting on the Hon'ble Mr. Justice Sadasiva Iyer's definition of a Hindu says: "Mr. Justice Sadasiva Iyer of Madras has given a new definition of Hindus in his speech at the Kumbakonam Social Conference. According to him a Hindu is one who believes in the Vedas as infallible revelation." We make no doubt that the learned Judge will stand by his definition. In the *Bhagavat Gita* there is a contemptuous reference to those who are absorbed in a controversy over the flowery passages in the Vedas (II-42). Most of the famous commentators join in denouncing the mere "flowers" found in the Vedas as distinguished from the fruits of *gnan*. We do not mean to suggest that the great authorities who thus join in ridiculing some Vedic texts do not believe in the infallibility of the Vedas. But obviously the learned Judge has to reconcile his own definition with the exposition of the text in *Gita*."

MR. JUSTICE SADASIVA IYER says: "You may not be able to understand the Vedas as the depressed classes, yea, even 99 per cent, of the so called Brahmins are unable to understand them, but if you

acknowledge the fundamental doctrine that you are bound by the Vedas as containing higher wisdom or the highest principles for the guidance of conduct, you are entitled to call yourself a Hindu." How can Sudras and others not allowed to read or hear the Vedas believe that they contain the highest wisdom?

It is officially announced that the Nineteenth International Peace Congress will assemble at Geneva on August 26.

AMONG the valuable objects lost in the *Titanic* was a jewelled "Omar Khyayam" which caused a stir recently in London book circles.

THE Reichstag has passed a resolution urging the introduction of a Bill to render valid marriages between whites and natives in all German Protectorates.

THE Hon'ble Mr. T. V. Seshagiri Iyer is reported to have said as follows at the last Madras Social Conference: "The question, however, was what kind of education should be imparted to women. He did not think it would do to educate Indian women to become window-smashers, and hooglians. What was necessary was education in Indian Literature and Sanskrit. This would in no way unsex Indian women, and the late sister Nividita had entertained the same view."

MR. SURENDERA NATH BANNERJEE'S statement made at the Chittagong Provincial Social Conference that for India to make any real advancement, Social Reform must precede Political reform, seems to have exasperated some portion of the Bengali Press and the orthodox party. Bengal becomes after all only Madras.

THREE Indian representatives are now petitioning the English Parliament for legal protection against the destruction of Indian buffaloes and cows. It is stated that over 150,000 cows and buffaloes are annually killed to provide meat for British troops in the East.

AT the invitation of the Government of Bombay, Mr. F. G. Gould, the Official Demonstrator of the Moral Education League, will place himself at the service of the Government during the first quarter of next year, when he will give demonstration moral lessons under the Government's auspices for some six weeks in the Bombay Presidency.

MR. GOULD'S book, "Youth's Noble Path, had been adopted by the University of Calcutta, the Government of Bengal and in large part, by the Government of Bombay.

MR. HAR DYAL. was educated at the University of Punjab at Lahore. He then spent a couple of years at Oxford. On his return to India in 1908, he decided to become a friar and lead the higher life. But finding India unfavorable for such a pursuit, he returned to Europe. After spending sometime in London, he started on a journey to Paris, Switzerland, Italy, Algeria, and the West Indies and finally reached United States of America in February, 1911. From there he has published the result of his studies and observations in the form of an article in the *Open Court* for March called "What the world is waiting for?" In the course of the article he says: "Poverty, the lovely bride of St. Francis, the savior of nations, the guardian of liberty and science must be enthroned in the pedestal from which Reformation, the crude philosophy of the eighteenth century, the modern theory of "success in life" and the pseudo-ethics of the evolutionists have dragged her down. The worship of rags, dirt, penance, homelessness, and obscurity in the individual must be re-established if humanity is to get rid of poverty, disease, dirt, inequality and ignorance. Asceticism must be brought to the aid of science and politics in order that this mighty edifice of civilization may be prevented from tottering to its fall in the twentieth century. Let us bring back the age of St. Francis and St. Bernard adding to their purely spiritual zeal our knowledge of science, our experience of politics, our wisdom in dealing with social evils, our wider outlook upon life and our keener appreciation of the solidarity of humanity beyond the bounds of creed."

MR. HAR DYAL has been appointed Professor of Indian Philosophy and Sanskrit at Stanford University, Palo Alto, California.

THE *Japan Mail* says: "We understand that in order to mark His Majesty's appreciation of Sir Valentine Chirol's eminent services as a journalist especially in making known the East to the West, the Emperor of Japan has presented to Sir Valentine Chirol a magnificent lacquer box."

THE necessary sanction, required by section 19 of the Indian Councils Act, 1861, has been accorded to the Hon'ble Mr. M. B. Dadabhoy, C.I.E., to introduce in the Legislative Council of the

Governor-General a Bill to make a further provision for the protection of women and girls and other purposes. It is expected that the Bill will be introduced by Mr. Dadabhoy during the autumn session at Simla.

THE Third Session of the Conference of the Depressed Classes in Southern India took place on the 3rd instant at Shiyali. Mr. V. S. Sreenivasa Sastri of the Servants of India society presided, and the meeting was held in the Lutheran Mission Central High School. The attendance was about 150 composed of members of the depressed classes. Mr. Sastri in the course of his speech pointed out the legitimate grievances of the depressed classes and discussed the problems in detail.

The *Sind Official Gazette* contains a notification vesting in the Treasurer of Charitable Endowments Securities to the value of Rs. 77,000, the property of Dyaram Gidumal of Sindh, retired Session's Judge in the Bombay Presidency, and at one time Judge of the Sudder Court of Sindh. The securities form part of the personal property several lakhs in value, of this distinguished philanthropist, the income of which he has been devoting to public charities for a lifetime and the deed now makes the practice binding on himself and his heirs by law. The practical effect of the trust is to make permanently available an income of Rs. 5,000 per annum for medical aid, education and general good of the country."

THE Hindustan Assurance and Mutual Benefit Society, Ltd. Gujranwalla, in pursuance of the recent Insurance Law, has offered a security deposit of Rs. 151,000 in a lump sum to the Government of India, Commerce Department out of which the Comptroller and Auditor General has been pleased to accept Rs. 43,900—(invested in Government security) as he could not accept Bank receipts for custody. The rest would be made over to him as soon as fixed deposit receipts of Banks mature. The Director hopes to complete the maximum amount of two lacs within the year 1912.

MR. M. NARSAPPA, Assistant Secretary, Mangalore Brahmo Samaj sends the following account of an interesting marriage at Mangalore to the "Indian Messenger." :—

"A VERY pretty and interesting wedding took place in the "Mercara Hill," Mangalore, the residence of the Hon'ble Rao Bahadur N. Subba Row, at 8-30 A.M. on Wednesday the 29th May 1912, the contracting parties being Sciman Paramasiva Subbarayan, Zemindar of Kumaramangalam and Srimati Radhabai, the second daughter of Mr. K. Ranga Row, Secretary of the Mangalore Brahma Samaj. The bridegroom is 23 years old, a graduate of the Madras University and a non-Brahmin, and the bride aged 21 years, is a Sarasvathi Brahmin by birth and has appeared for the recent B. A. degree examination. The marriage was solemnized according to the Brahmo rites by Babu Sudhir Chandra Bannerjee of Calcutta and was registered under Act III of 1872 being attested by Mr. C. Morrison of the Court of Wards, Madras, Dewan Bahadur L. D. Swamikannu Pillay, Registrar of the Co-operative Credit Societies and Dewan Bahadur K. Narayan Row, High Court Vakil, Madras. At the close of the ceremony, the minister delivered an impressive sermon and the Brahmo ladies helped by Mr. K. Vaikunta Row, Secretary of the Theistic Endeavour Society, Madras, sang a specially composed Canarese Song. There was a large and distinguished gathering of ladies and gentlemen, European and Indian, many of them being guests from different parts of the Presidency. NUMEROUS letters and telegrams of congratulation and good wishes were received from different places and from such distinguished personages as His Excellency the Governor of Madras and the Maharaja of Bobbili. There were several costly presents received from notables including H. H. the Maharaja of Mysore, the Raja of Pittapur and the Kumara Raja of Pittapuram. In honor of the marriage, the bridegroom promised a donation of Rs. 2,000 to the Brahma Samaj and the Depressed Classes Mission. In the evening a group photo of the bride and the bridegroom was taken along with some others."

THE Third Convention of Religions in India is to be held at Tarakeshwar in the District of Hoogly near the shrine of Tarakeshwar, the Mohunt Maharaja Sates Chandra Giri agreeing to be the Chairman of the Reception Committee and taking charge of the arrangements for the meeting. A strong Reception Committee has been formed consisting of 15 members with power to add to their member including Babu Sarada Charn Mitter, M.A., B.L. Ex-Judge of the Calcutta High Court, who is the President of the All India Central Convention Committee and Swami Chitanand as Secretary. The different religious societies have been requested to elect their delegates. The dates of the meetings will be announced hereafter. In the meantime gentlemen

wishing to read papers or taking part in the meetings are requested to communicate with Swami Chitanand, Secretary, Tarakeshwar. Delegates elected for the Convention of Religions should also communicate with Swami Chitanand or with Babu Bhupandra Kumar Bose, M.A., B.L. General Secretary of the Central Convention Committee, 85, Grey Street Calcutta.

TOPICS FROM PERIODICALS

Indian Home Rule.*

BY

Mr. H. G. KEENE, C.I.E.,

(Continued from our last issue)

The India of the Company is not less intelligible; province after province was rescued from anarchy by the skill and the courage of a remarkable series of men; while their employers at home contrived with no small success to combine the interests of themselves and their countrymen with a very considerable provision of welfare for the Indian populations. But with the extinction of the Company a new era was opened with various measures of reform which had landed us in the present crises. Concessions have been constantly going on and they naturally led to fresh demands, and we have now arrived at the threshold of that state of things foretold in the first quarter of the last century by Munro and Mountstuart Elphinstone,† Those great men always declared that the natives of India must be admitted to the emoluments of office as soon as they showed the necessary qualifications. The following extract from one of the minutes recorded by Sir T. Munro, when Governor of Madras, shows an opinion far in advance of his time, the subsequent adoption of which has done much to smooth the path to self-government.

In writing to Mr. Canning about a year after his arrival at Madras, he said :

"Our present system of government, by excluding all natives from power and trust and emolument, is much more efficacious in depressing than all our laws and school-books can do in elevating, their character. We are working against our own designs, and we can expect to make no progress while we work with a feeble instrument to improve, and a powerful one to deteriorate. The improvement of the character of a people, and the keeping them, at the same time, in the lowest state of dependence on foreign rulers to which they can be reduced by conquest, are matters, quite incompatible with each other."

Munro subsequently enlarged upon this theme; and the first result of his arguments appeared in a memorable passage in the East India Company's Charter Act of 1833, in which there was inserted the memorable provision that "No native of the said territory (India) nor any natural-born subject of His Majesty, shall, by reason only of his religion, place of birth, descent, colour, or any of them, be disqualified from holding any place, office or employment under the said Company."

* A paper read before the East India Association, London.

† For a statement of Elphinstone's views see his life in the *Rulers of India Series*. "Mountstuart Elphinstone," by J. S. Cotton, M.A., pp. 184, 185.

The qualifications, so far as they depend on the intellectual faculties, can hardly be denied and the general rectitude of the Indian officials is testified by the large extent to which they now discharge the functions of the judicial bench. But there is another sort of justice which must be disseminated far more widely and it is principally concerned with the administration of financial affairs and the equitable treatment of minorities.

A very intelligent Hindu once observed on a very peculiar danger of the British Government in India; "that Government," he said, "was too just for its own interest." In a like spirit an intelligent foreign visitor, Count Goblet d'Alviella, has recorded his impression that the people of India thought the English more just than kind. It may, therefore, be concluded that the principle of justice in its wider form has hardly spread; and that the Hindu feeling is that justice may be very well in a law-court if the British masters of the country would kindly allow them to hold their lands rent-free, to repudiate the home charges and to molest their fellow Moslem countrymen. Surely it would be premature to establish Home Rule in India until public opinion becomes perfectly sound on these subjects.

In the meanwhile the development of reform now promised by Lord Morley can only be regarded as transitory. An India largely administered by Asiatics, yet, endowed with a rough imitation of British methods and British institutions but without an adequate recognition of the cardinal principles above indicated, can hardly be expected to endure; and our Hindu friends would do well to turn from ignorant or calumnious misrepresentations and ponder the facts in a spirit of calm consideration. The revenue system originally founded by a great native statesman, is often incorrectly described as a tax upon the land. It is, in fact the reverse of a tax, being a concession to the managers of the estates amounting, generally, to fifty per cent, of the net profits originally regarded as payable to the State.* So long as these payments continue to be made they are a relief to the general taxpayer, thus forming an almost complete nationalization of the soil and

* Strabo, the Greek geographer, writing near the beginning of the Christian era says of the East, "All the land is royal"; and from his day to our own this has continued to be the Oriental doctrine. No private ownership in the soil any more than in other gifts of Nature—the sunshine or the rain from which the land derives its fertility. The State appropriates *the whole of the net produce*, or so much of it as can be collected, and from this source undertakes to provide for its ordinary expenditure. This, in theory at least, was what the British found on their first occupation of India, and the main reform which they introduced consisted in the bestowal of ownership either on individuals or on village communities. These zemindars, as they were called, have full control over the whole produce, subject to the payment of rent to the Government, fixed permanently in Bengal, and in later days settled for a term of years in other provinces. The gross revenue derived from this source is now in round figures about £20,000,000 yearly, and to this extent the general taxpayer is so largely benefited that the incidence per head of imposts is no more than 1s. 9½d. If the rent of land received by the Government be added, the incidence per head would amount to 3s. 4½d, which does not amount to a very heavy payment for the advantage of an administration singularly pure and efficient, and probably not a quarter of what is paid in Japan. But it is evident that but for the land revenue the burden on the general community would be much greater than it is. A distinguished and experienced brother officer who has been consulted, thus sums up the situation:

"I will always say that rent is not a tax. If the rent be taken by the State, it enables the latter to take less from the general taxpayers and so may fairly be called the *reverse of a tax*."

It seems a necessary corollary that no self-government could be desirable for India unless these principles should be maintained and strictly observed.—H. G. K.

its produce. This is to realize in an important respect the latest plans of modern socialism; and, if it were abandoned, a burden of more than twenty millions sterling would be thrown upon the shoulders of the Indian taxpayer. In the matter of the home charges, represented by extremists as tribute wrung from India by England, it is perfectly well known to all who have examined the subject that these charges are in reality nothing in the world but payment for services past and present. The system of railways and the network of canals by which millions of acres are saved from the dangers of a capricious rainfall are amongst Britain's most important contributions to India's prosperity; and if the interest on the original outlay is chiefly paid by remittances to London, that is only because English capital was available at a lower rate of interest than would have satisfied the native market. The third point on which just ideas have to be cultivated by the Hindus is in regard to the treatment of minorities; the riots of which we hear from time to time show that this elementary principle of justice is not at present grasped; and the British nation would be false alike in honour and expediency were it to give full power to races who have not yet established a claim to confidence.

One step in the direction of Indian Home Rule is, indeed, possible at the present moment—the position and powers of the local government might receive complete and accurate definition. That Government for the last half century has been vested in a Viceroy and Executive Council or Cabinet of five departmental chiefs, not including the Commander-in-Chief of the Army; but the increasing facilities of communication have so increased the influence of London that since the resignation of the late Earl of Northbrook the Parliamentary Secretary of State and the political party to which he belongs have had absolute power. Some of the Hindu extremists are so able and pertinacious that they might in time affect these authorities with the delusion that the only cure for Indian unrest would be to hand the reins over to themselves. One could hardly doubt what the result would be. Mahrattas, Afghans and Sikhs would struggle for the mastery; the Bengalis would go to the wall, and the famous permanent settlement, so unduly favourable to Bengal, would completely disappear. The only breakwater against such a flood would be the firmness and wisdom of the local government, and it is obviously essential that the powers of that government in all but Imperial questions should be preserved intact.

Britannia points to the Indian Empire as her greatest triumph, but her pride is chastened by the voice of her swarthy sister, and it may seem to some as though she were about to fall from her car into a sea of troubles. The troubles of the wise, however, are only blessings in disguise; let us hope that under Divine Providence the present bad weather may soon pass and be succeeded by an atmosphere fruitful of good to two nations so widely separated by nature, so strangely brought together by the decree of destiny, and by the verdict of events.

In the meanwhile, the British nation surely deserves credit for conduct in India, not only just, but generous to a degree unexampled in the history of conquered countries. Although the various races occupying that vast dependency may not yet be fully ripe for self-government, it would be well that their political leaders should bear in mind that their alien rulers have, for the greater part of a century, been persistently pursuing a course obviously tending to prepare India for Home Rule and Home Rule for India.

Marching on or Evening Musings while crossing the chasm of eighty-nine years and looking to the nine-tieth milestone

BY

Dr. J. M. PEEBLES, LOS ANGELES,

(Continued from our last number)

Personally my pilgrimage on earth has been very stormy—one of cares, struggles and responsibilities. My crosses have been many, my crowns few; and yet the life has been richly worth the living. It was never so satisfactory and sweet as now. My library of 2,000 volumes with choice paintings, was burned in San Antonio, Texas; the ashes inspiring the procuring of a new and a better one. There is no annihilation of books or the souls that made them. Unburdened of the flesh, I shall yet walk along the alcoves of that massive Alexandrian Library, immortal in the heavens. Nothing is lost. The refuse of the yard makes the grasses greener and the flowers to bloom more beautifully. Angels are our unseen inspirers; they delight to minister to those whose aims are high and lofty. All things, in ways marvelous and mystic, are overruled for good; for this is God's universe; and so I journey on, singing in my soul, All is well—All is well. Yes, singing because struggles are strengthening, because the night is mother of the day, the winter of the spring and this world, with all its disappointments, bidden stings and pains, prophesy of resurrection mornings when freed from shadows and closeted skeletons, souls will arise like flames of light heavenward to meet in holiest affections the loved ones gone before—meet to walk through valleys perfumed with fadeless flowers and go up on to magnetic illumined mountains, mid scenery supernal dotted with temples of wisdom, where the seers and sages and the masters of the ages teach in tones musical and uplifting with seraphic love and wisdom.

A divine baptism now pervades my whole being. Country, race confessions of faith, names, all aside now; we say unto you, whoever you are, Peace and Goodwill; it flows towards you like a waveless river, Gifts of goodwill I give and if across the waters or in far-distant lands, I pray fervently for your health and prosperity and for your progress in all that is good and true and heavenly and send you greetings of fraternal love and fellowship. God is good and Christ the ideal,

"In my heart no pride I bring
But simply to the Christ I cling."

(to be continued.)



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Oh, if you could dethrone that Brute-God Mammon and put a Spirit-God in his place!—*Carlyle.*

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Render an honest and a perfect man
Commands all light, all influence, all fate.
Nothing to him falls early or too late;
Our acts our angels are, or good or ill,
Our fatal shadows that walk by us still—

Beaumont and Fletcher.

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[No. 5

POLITICAL FUTURE OF INDIA.

BY

THE EDITOR.

THE third paragraph of the Government of India's Despatch on the subject of the changes announced at the Coronation Durbar contained the following statement:—"The only possible solution of this difficulty would appear to be, gradually to give the Provinces a larger measure of self-government until at last India would consist of a number of administrations, autonomous in all Provincial affairs with the Government of India above them all, and possessing power to interfere in case of misgovernment, but ordinarily restricting their functions to matters of Imperial concern." Some Indian publicists found in this passage a reference to the Colonial self-government ideal in spite of Lord Morley's Declaration made at the time of the introduction of the Council Reforms, that if his existence, either officially or corporately, were to be prolonged twenty times longer than either is likely to be, a Parliamentary system in India is not at all the goal to which he would for one moment aspire. In February last Lord Crewe had stated that the Government of India had no policy in view in the nature of Federation and that the Viceroy had been speaking of what he took to be the inevitable trend and tendency of future events in India. In spite of this statement, Mr. Montagu, a few days later, stated that the statement in the Despatch showed the goal and aim towards which they were working. But, again, Lord Crewe, in the course of the Debate on the Government of India Bill, has clearly and emphatically

repudiated the misconception in the following words:—"There is a certain section in India which looked forward to a measure of self-government approaching that which had been granted to the Dominions. I see no future for India on those lines. The experiment of a measure of self-government, practically free from Parliamentary control, to a race which was not our own, even though that race enjoyed the advantage of the best services of men belonging to our race, was one which could not be tried. It is my duty as Secretary of State to repudiate the idea that the Despatch implied anything of the kind as the hope or goal of the policy of the Government." This statement seems to have created a good deal of disappointment in a certain class of Indian public men. We do not think there is any justification for such displeasure.

Colonial self-government is an ideal that is utterly impossible to be introduced in a country like India where the conditions prevailing are quite different from those obtaining in any self-governing Colony. Unity, intellectual capacity, and character, which are the requisites of self-government, are not found here. In this country all the differences of race, religion, and caste are present and have produced incorrigible hatred and enmity between man and man. The idea of unity on an equality basis is wholly foreign to the Indian mind. Indians always have been, and always will be, aristocratic rather than democratic in their ideas of Government. This is a land where no sentiment of equality exists and every man has a place allotted to him from birth to death, and the idea of equality in the European sense of the term has not yet been grasped. As a contemporary remarks: "Colonial self-government, pre-supposes a people by heredity, experience and other qualifications capable of managing their own affairs, sufficiently homogeneous to require no neutral alien element to keep the balance and predisposed to promote a civilization essentially the same as that of the country which is the centre of the Empire. Not one of these conditions exist in India, and some of them will not, in all probability, ever come into existence." Character, in the sense in which Lamennais describes it (*viz.*, "when each loving all men as brothers, shall reciprocally act like brothers; when each seeking his own well-being in the well-being

of all, shall identify his own life with the life of all, and his own interest with the interest of all; when each shall be ever ready to sacrifice for all the members of the Common Family, equally ready to sacrifice themselves for him," etc.) has yet to be acquired in India after centuries of hard training. There is therefore no use of India dreaming of self-government of any kind. But Indians should at once direct their thoughts to the removal of all those social evils, like caste, so that Love may gradually unite the hostile, divided members of Indian Society into a single whole.

The Government have already granted to us privileges for which we are not fit. It is our first duty to qualify ourselves for the responsible work given to us. Greater powers and privileges will only spoil us.

John Stuart Mill says that Representative Government cannot permanently subsist unless the three following fundamental conditions are fulfilled:—“(1) That the people should be willing to receive it. (2) That they should be willing and able to do what is necessary for its preservation. (3) That they should be willing and able to fulfil the duties and discharge the functions which it imposes on them.”

We think that none of these conditions is fulfilled in India. The benign British Government is giving popular education in India by the gradual advancement of Indians to the highest offices of State and by the gradual introduction of popular representation in the Municipal bodies, Imperial and Provincial, Legislative and Executive Councils. Mr. H. G. Keene thus describes the way in which the boon of Municipal self-government was received by the people when Lord Ripon introduced it in 1882 as an instrument of popular education:—“For that boon, indeed, there was no general demand; on the contrary, the persons upon whom local powers were conferred were disposed to look upon it as a special form of oppression! What! they asked, are the District officers appointed for, if not to manage the matters of local administration for which we have neither taste nor leisure? They argued that they had no care for roads or drains, no special interest in sanitation; if the Government in its wisdom regarded such things as matters of importance, the Government was all-powerful and they could not object; but the

Government should at least do these things through its own officers." Even after thirty years, the feeling remains unchanged. The people still believe that the Municipalities are a special form of oppression to them. The voters do not understand the processes and requirements of Representative Government. They do not also know that the suffrage is not given to them for themselves or their friends, for their or their friends' particular use and benefit, but as a trust for the public. If it is not for the extraordinary pressure put upon them by the candidates, none of them would care to attend the polling office and vote. When a people attach no importance to a representative institution, they cannot retain it. Such people can also possess no public opinion. The representatives elected, under these circumstances, cannot represent the voters but themselves. That is the reason why while one Conference declares a certain view, some Hon'ble member suggests to Government the opposite view in an interpellation. The absence of an effective Public Opinion to check the selfish feelings of the elected leads to great dangers. When a Brahman Hon'ble member of the Madras Legislative Council proposed last year that all appointments in the Government service should be thrown open to competition, he was merely exhibiting the selfish nature to the detriment of other castes. The Government, rightly understanding the situation, came to the rescue of the public and the Resolution was not fortunately passed.

The members elected ought to be men possessing a knowledge of the peculiar principles and rules of the various branches of public business. This knowledge does not in any case come by intuition. It has to be gained by study and experience. The idea of posing as advisers or dictating resolutions to experienced officers in charge of the administration without adequate knowledge of the matters concerned is to be much deprecated. At the last meeting of the Madras Legislative Council, the mover of a proposition was not able to adduce facts and figures in support of his own proposition and he and other non-official members were obliged to ask for adjournments.

Such state of matters, as those described above, tends to detract from the weight which ought to be attached to representative bodies. Therefore the Indian publicists would do well

to divert their attention to improvements in the direction herein suggested.

The Direction of India's Thought.

BY

Col. T. F. DOWDEN.

The question whether India is benefiting or not, by being drawn into the comity of Nations, for Social and Economical objects, is largely decided in each man's opinion, by the proportion sentiment or practical utility, assumes in his judgment, as to what constitutes a benefit. And in accepting an opinion, it is wise to recognise the Interests which might be expected to bias it. History shows that in the primitive Nomad and Agricultural stages through which humanity passes to reach the higher stages of Civilisation, the government of Religion and the Priesthood is accepted as sufficient, till the need for Collectivism arises, either for purposes of defence, or securing the means of subsistence. The Military and Civil power then becomes the paramount necessity of the Nation, as it did in the time of the Israelites, and a certain tension is set up between the Military and Civil Government, and the Priesthood. The mind of the former is bent on practical utility and expediency, while that of the latter is governed by philosophy and sentiment. The one is in the process of assuming power, the other from public necessity is called on gradually to relinquish it over temporal things.

The degree of success and tranquillity with which the change is made, evidently depends on the good sense and wisdom of the Priesthood in discriminating between the things which should be rendered to Cæsar, and those which should be rendered to God.

The *Indian Spectator* in an article headed 'What India thinks' (May 25) quotes Rao Babadur P. Theagaroya Chetty, as combating the Official view, that the condition of the Raiyat is improving, and asserting that it has not improved in the last 100 years!

To settle such a knotty point, it would be more satisfactory to have facts and figures rather than opinions. The material condition of the masses in India would appear to depend almost wholly on the rainfall; and whatever bounty may have been continuously showered down by a benign Providence, it is usually met by a corresponding expansion of the Population, thus leaving the individual no better off. Such conditions are beyond the control of any Government; but if

thought desirable, they could be influenced by the Priesthood through the Marriage Laws.

But the condition of a small proportion of the population can and will be improved materially by the opportunity offered through an Industrial outlet for employment. This has already happened in the case of the Railways and Factories established in every direction. Mr. Chetty appeals to Indian moneyed classes to embark their savings in good works which will develop the resources of India.

But Mr. Bepin Chandra Pal in a recently delivered lecture in Calcutta, adopts the sentimental view, and discourages the extension of the Industrial regime, while taking occasion to extol the 'Joint Family System' which suffers by it.

The picture of the Happy Family able by working at home to produce hand-made *dhoties* which other people are to buy at a sacrifice to themselves, out of pure love, is certainly alluring in the view of the philanthropist, but is hardly likely to commend itself to the practical sense of the consumer.

In advising his countrymen that by patronising the products of Indian Mills they would be preparing their own ruin, it would be interesting to know how this is regarded by the Mill operatives who can secure permanent employment at high wages, while they are cheapening the cost of things to their families and adding to the Joint family Income, besides benefiting the masses who supply the raw material and use the products.

The application of the Forces available in Nature to do the mechanical Work of the World, leaving to Man the use of his intelligence in directing the forces, is the chief characteristic of the work being universally attempted nowadays. The benefit to be derived from it appeals to everybody's good sense, and even the homely *Durzie* would not be without his Sewing Machine, if he can scrape the wherewithal to buy one.

In instancing the Labour troubles in Europe as an undesirable importation into India, it may be remarked that the conditions are different, and probably very imperfectly understood. In Europe these are the outcome of Democratic Government which results in a good deal of money being made by playing on the ignorance of the people, exciting their passions and misleading them. The Supreme Government is thus constrained in a large measure to leave to popular Experiment, what ought to be decided by Science and Rule. It is not contemplated that the Government of India will ever be carried on in such a fashion, which would be opposed to the traditions of India, and

moreover would lead to disintegration of the Empire. The Popular Experiments carried on in England are tolerated by the people, up to a point, though at some inconvenience, because labour leaders preach War against employers, as if they were the enemies of the employed, instead of being their best friends anxious to secure a demand for their work. The employers and employed both subsist on the Demand for Products, which is no more within their complete control, than is the Monsoon in India, for the purposes of the Agriculturist. Thus there are times when labour must be out of work from nobody's fault, and the working of Providence in this respect is not very dissimilar in an Industrial, or in an Agricultural country; and all the Government can do is, to endeavour by a system of Insurance to mitigate the severity of the Decrees of the Almighty. As regards the Individual, it is evident he must use his wit to accommodate his position to average known conditions; and these demand thrift and self-control on his part in prosperous times, to provide for hard ones.

Love and the Family System have everything pleasing in their contemplation, and are possibilities in the primitive stages of human development, where people live on the land. But if we are going to educate the Family, the Spirit of Individualism will arise; and Personality will develop, which will not be content with the scope for action afforded by the Home. Certain of the family will look to outside employments for exercising their talents. Industrialism affords a useful opportunity, the successful pursuit of which depends largely on cordial co-operation with the Neighbour. Our Religion tells us that the basis of efficiency in this matter is Love, even to enemies. Thus that Love which originates in the home can be made to extend its influence for the benefit of the Motherland, if its practical value and efficiency are sufficiently realised.

In our youth we love intensely for personal and selfish objects, and correspondingly hate much that interferes with our objects and desires. The Love born of '*Understanding*' extends to all Humanity, and in that case our Home is anywhere in the World, for we are never without a friend.

*THE NEW REFORMER***Truth's Crystal.**

BY

Mrs. LURA BROWER HAMMOND, CARMEL-BY-THE-SEA, U. S. A.

I gazed into the crystal ball of truth,
 And there I saw my soul, all stripped and bare
 Of everything, with which she sought to hide
 Her blemishes, to outward eye seem fair.

In this clear mirror she stood all revealed,
 Without the cloaking of self-righteousness,
 I cried aloud in agony of shame,
 And something slowly waked to consciousness.

I looked deep down to its unsullied depths,
 And there beheld a single spark of flame,
 Upon it blew a breath of Love Divine,
 Until it glowed and showed a Holy Name,

Written upon the tablets of my heart,
 On it I called, nor did I call in vain,
 I felt a tide of new inflowing life
 Around me surge, which cleansed me from all stain.

Again I gazed upon the crystal ball,
 Where now appeared my soul in raiment white,
 A glory broke—the knowledge on me dawned—
 Through love I had at last been born of Light.

The Demand for Realism.

BY

Mr. W. S. HASKELL, BERKELEY, CALIF.

It is hard to form any sort of attachment to a thing of which we know absolutely nothing. Though we may have an inkling of truth in the abstract, unless we have a phenomenal mind for mathematical calculations, these impalpable conclusions do not appeal to the average mortal as do the things of the senses in the world of which we are cognizant.

This is exemplified in the prevalence of the belief in the personal Christ. Because Jesus brought the divine idea to our personal under-

standing, we have learned to deify the man rather than the ideas for which he stood.

So it is the world over. We are ever attracted toward that with which we are in a measure already conversant. To be sure, the unknown has its attraction, but, lacking realism, it is as a far distant goal rather than a present abode.

Imagination may picture the unknown as beautiful, but it is a misty sort of beauty that has little claim to reality until the mind has fully grasped its salient features, and sees a reason for its existence. Pure imagination, unguided by concepts of whose meaning we are familiar, has little appeal to our conception of fact, and everything that is to us as truth, must be based on known laws governing recognized phenomena.

Hence, there is a vital demand for realism in the ethics of life. The future is too vague and dream-like, the idea, God, too much in the nature of a fairy tale to satisfy the longing heart that would clasp truth to its bosom.

Therefore vague speculations regarding the future is of little avail. We want realism in our religion, and without it we are as helpless straw floating on the rushing tide. God gave us minds to think, and imagination to conceive. While we intuitively sense the mystical unknown as Truth, let us try to bring it nearer, that the most vital part of our being (The soul) may have sustenance such as it needs for the most rapid growth heavenward. How shall we do this?

We know of no better way to sense truth, than to first find it in ourselves. What is true of man, may be also true of men; and what is true of the aggregate of men, is, or should be true of the divine source of men. God is, let us understand him as we understand men. Let us begin by conceiving of him as a single concept, a personality if you wish, with all the attributes of the best of men, and more. What are those attributes? Love, logic, wisdom. As we are able to manifest these principles in ourselves, so we can realize them in God.

Prayer.

BY

Mr. S. H. JHABVALA, B. A.

Prayer is as an anchorite that paves
Our eager way to Paradise aloft
Amidst regions mild and balmy soft,
Where Purity's encircling odour waves
With languid bliss. Our holy prayer ascends

To Him, which is but Love's sincere tale,
 As myrrh's incense arising from the grail
 To our waked soul a silent music sends
 Of sacred dreams, returning with a bliss
 Of piling fruits. Man's only prayers true
 Shall clear his way where he came thereunto,
 His piety alone ; the unhappiness
 Of life who bears for God, for Love, for Truth
 Shall taste in Heaven eternal joys of dreamy youth.

Self-denial.

BY

Mr. JOSHIPARA V. PRASAD, B. A.

(Continued from our last number.)

What self-denial in its true sense is.

"O star of strength ! I see thee stand
 And smile upon my pain ;
 Thou beckonest with thy mailed hand,
 And I am strong again"

I almost picture to my imagination a matter-of-fact man shaking his head impatiently and exclaiming turbulently. "Are you not playing fast and loose with words? Are you not leading us into a self-created maze of metaphysic and making the matter more difficult in the very pretended attempt of simplifying it? There the word stands. It must mean denial of self, if anything. From times past men have understood the word in that light and have mostly acted up to it without incurring the least reproach. If self-denial is not what it obviously appears to be, if it can be made to include the gratification of desires and the enjoyment of the pleasures of life, where is the special significance of it as a virtue—a virtue of the noblest type, where is the special merit and distinction of a person who is said to be preaching and practising the virtue? Whatever therefore you may say about the functions of desire and pleasure in the moulding and unfolding of the brightest secrets of life, so long as you do not convince us by psychological analysis, philosophical rationale and religious confirmation that self-denial does carry a sense more profound than its apparent meaning, all your words, however well adjusted, are but empty sounds and we will turn a deaf ear to them." Anticipating the objection of

such a matter-of-fact reader, I now attempt at a psychological analysis of the human constitution such as would throw light on what I have already said.

Let us then, in the first place see what man is from a psychological point of view. "Man is a pendulum between a smile and a tear," says Byron. But we want not a poet but a psychologist to guide us. Broadly speaking, man may be regarded as a beast and an angel in one and the same breath. Any man who tries to make even a surface-study of himself would at once introspectively and therefore intuitively discern that he is a mysterious representative of the herd of the sylvan beings and an ambitious candidate for a seat in the abode of gods. Well says Berkeley:—"Man is a compound of contrarieties which breed a restless struggle in his nature, between flesh and spirit, the beast and the angel, earth and heaven, ever weighed down, ever bearing up."

Different schools have held different opinions on various important problems of life, but fortunately in this there is a consensus of opinion among all schools to the effect that man is constitutionally double and is meant, I may suggest by the by, to be spiritually single not by suppressing one of the terms, but by transforming and subjugating it. However monistic a philosophy may be, it cannot but recognise this all-important fact. It may indeed be that an idealist like Hegel may emphasise the spiritual end which man has to realise, and a realist like Spencer may emphasise the present nature of man as being the resultant of a long process of conscious and unconscious educative influences of varied type. Spencer, for instance, would assert that the beast in man is the 'die-hard' relic of barbarism, ever trying to get a mastery over the better self. In spite of the deep impressions implanted in the physiological soil by a long process of hereditary transmission and contemporary educative associations, the inherent nature of the primitive man cannot absolutely disappear. In a saintly man, evil passions are for the most part crushed down and embedded in the sub-soil of the heart, and only in rare cases completely subjugated and actually translated into the sacred language of reason. In every man, therefore, be he never so educated and cultured, a multitude of unhealthy elements cling themselves together and form a brutal self which would ever come in collision with the higher self; and he who realises the higher self unfailingly and unflinchingly is indeed "a hero in the strife." An idealist or rather an intuitionist would represent the matter in a somewhat different light. All the same, it cannot be gainsaid that man is

“ Created half to rise and half to fall
Great lord of all things, and yet a prey to all
Sole judge of truth in endless error hurled
The glory, jest and riddle of the world!”

Thus by a psychological analysis of the human constitution we find that man is the centre of a struggle between the beast and the angel. In struggle is the possibility of success; through struggle is the emancipation of man from the fetters of barbarism and the development of the soul—the breath of life. What is life but “a school, a probation, a discipline, a sphere for the evolution of character not yet formed, a battle with adverse forces, and that to the very end?” From this view-point we may easily see that self-denial should not be interpreted so as to involve all extinction of the beast. It must always be exercised in a struggle and the possibility of struggle is shut out by requiring a man mercilessly and blindly to kill the beast. Who does not think that the greatest warrior is not one who kills the enemy and drenches the field with showers of blood, but one who subjugates the enemy and fertilises the field with tears of joy? Here it may be noted that the scientist better say, the seeker of truth, of whom we spoke in the earlier part of this essay is essentially a man of self-denial; because it is he who is really and most assuredly engaged in moulding his very passions in a way that would facilitate the intellectual and moral advancement not only of himself but of the world. His ambition fructifies in the unravelling of the wonders of the universe; his pains result in the health of the universe. In short, he is continually denying his lower self in order to realize his higher self the more.

“Ever transforming the brute” we are sure to trace the paths of glory. Let us allow all possible scope to desires and aspirations of our heart such as are not inconsistent with the free flow of the river of life, and a day will come when the world would be a blessed place to live in and there could be no Hamlet to complain.

“This goodly frame—the earth—seems to me a sterile promontary; this most excellent canopy, the air—look you!—this overhanging firmament, this majestic roof filled with golden fire,—why, it appears to me no more than a foul and pestilent congregation of vapours.”

To a man who has realised or has been realising the higher self by slowly and steadily denying and transforming the lower one, the clouds rain nectar and the breezes bring ambrosia.

“We are most ourselves when we lose ourselves,” is a well-known expression. The paradoxical way in which the truth is expressed is at once expressive of its mystery and deep and pregnant significance

Lend a little thought to it and you will at once see through it. We are to lose ourselves! Yes! But why? In order to be most ourselves; Critically analysed the statement is a brief, elliptical, antithetic and yet a most convincing expression of the truth which I am untiringly tuning in this article. We are to lose ourselves as human that we may be most ourselves as divine. We have to empty ourselves that God may fill us. We are to be tried in the furnace of the world that we may attest our own value as seraphic beings. We have to struggle on, push on, toil on; for, exclaims Christ to all those who are wet with sweat, "Come into me all ye that labour and are heavy laden and I will give you rest."

"Granting that the constitution of man is as it is pictured to be," the opponent may still urge, "what is the rationale of our acting up to it. We may be constituted in the two moulds of the brutal and the angelic self. But then the reason why we should not try to exclude the one by extinction and retain the other is not so obvious. It is hardly gainsaid by any body that happiness is our ultimate desideratum and aim. Well, then, the stoic may find happiness in absolutely denying himself the gratifications of the sense and be a master of himself and a monarch of the woods; the epicure may realise his end by appropriating as much pleasure as possible and thereby regard himself to have realised his object of life. Happiness is the common aim of all though the paths leading to it may be numerous. Why then create an artificial unity of paths? "Opinions differ as faces differ." Why ask a stoic to plunge a little into the roaring ocean of the world; and why ask the epicure a little to raise his head upwards of the waters of the oceans? Why require the former a little to assert his self and why require the latter a little to deny the self?"

All such arguments are sharp indeed; but they strike in the air. They omit to take notice of the very concrete fact that the stoic and the epicure are both found falling short of the aim. The stoic is a miserable being outwardly as well as inwardly; the epicurean is seemingly happy but is really miserable at heart. In fact, they take no notice of the real nature of happiness itself which is not a fixed quantity of some concrete thing to be plundered away by humanity according to the law of the right of might. Happiness is a condition of the mind. The well-spring of happiness is within. To reach its depth and drink its waters we have to pass through darkness; we have to descend step by step; we have to be schooled in fortitude; we have to be contented with what we achieve; we have to ignite the Light of Intellect; we have to take rest in nooks and corners: in short, we have to try and exercise all the faculties wherewith we are gifted.

Thus even from the view-point of the *summum bonum* of life according to the ethical elements of the human heart, we arrive at a conclusion that solitude is not self-denial. In order to realise the self by a process of denying it, "we must embrace solitude as a bride; it is not the insulation of a place, but independence of spirit that is essential. Inspiration makes solitude anywhere. Have solitary prayer and praise; digest and correct past experience; blend it with new, and you will find that you are never so alone with yourself as when you are with your brethren in the world."

The world is eternal. It has never been and it will never be a lifeless globe. It is always ringing and reverberating with the note of life. It may convulse with earthquakes and volcanic eruptions; it may be almost torn asunder by the deafening thunders of the heaven; it may be burnt to ashes by the fall of fiery lightnings; it may undergo the severest trials; but it will never be "dry dust" so long as two representatives of Adam and Eve are living in any part of the universe. Various aspects of the Ultimate Reality, call it God or Energy, constitute the being and moving of the world. Universal equilibrium is the destined end. To the great and thorough-going proponent of the doctrine of evolution, the builder of the synthetic philosophy—Herbert Spencer—there is a distant but bright vision of a land of peace and prosperity, of a day of health and happiness when there would be an unutterable equilibrium between the flesh and the spirit of man and between the Nature within and the Nature without. That is the ideal which it would perhaps take the life-time of several ages to realise. Self-denial then would scarcely have any scope because of the self being completely realised, but the way to the end is surely through the self-denial in the sense that is attached to it in the present article.

A superficial thinker may begin to hope that self-denial is so easy to practise; because it does not imply, as it is already told, any unnecessary sacrifice of pleasures. It only requires us to subjugate and transform the brutal self in order that we may have a full being of the higher self. A little thought however, would undeceive us. It is one of the hardest task for humanity to cause the brutal self to suffer in order that the higher self may be all joy and pleasure and happiness. Truly says the poet:—

"When the fight begins with himself
A man is worth something."

It is easy to fight with a reputed warrior on the field of battle;

but not to fight with the inner enemy on the field of the heart. It is easy to retreat in the recesses of the hills and woods, but not to retreat in the recesses of the soul. Hundreds and thousands of men are bewitched by sensual pleasures and find no way of escape therefrom. Hence it is that stoicism though not at all the true theory of life, is yet an important stage in the life of the world, in so far as it presents a check to the tumultuous floods of passion. It has actually reclaimed many a man from a life of dissipation and profligacy. It has, like all ascetic systems, produced a deep impression of the value of a virtuous life on the mind of humanity. It has in short made men alive to the imperative necessity of brushing off the dust of the world that dims and distorts the mirror of the heart and has in some way or other preached the Miltonian lesson—

" Who best
Can suffer, best can do ; best reign
Who first hath obeyed."

(To be continued)

Aspiration.

BY

MR. JEAN ROBERTS, OXFORD.

Come, Breath of God, and bring
Strength to poise prayer's frail wing !
Come, Fire of God, and give
Life, for me long to live !
Come Love's own self ! we wait
For Thee—insatiate !

The Path of Life.

BY

THE REV. CHARLES VOYSEY, B.A., LONDON.

(Continued from our last number.)

It cannot be too often repeated that by the universal sense of duty God has Himself shewn to every human being the path of life—the first and last of the numberless good purposes for which we were born. From early childhood, from the first dawn of the moral sense, to our last hour on earth, the path of duty always lies open before us, the obligation to follow that path has never ceased to be felt. It never

ceases to be binding whether or not we have been obedient, whether or not we have been disobedient and wandered out of the right way. It is binding alike upon all whether it be acknowledged or not; it is not one whit more binding upon you or me and all of us Theists than it is upon every other soul in the universe likewise. We are all, simply as human beings, bound to do our duty, to do all the good within our reach, and to be good at heart and strive to be better the longer we live. This is "the path of life" which God has shewn us, and for the sake of which we cherish within us all that is serious and devout, and practise all that we find helpful in keeping us in the right path, and for the sake of which we cling more and more closely, every day and all day long, to the loving hand of God. And all who have trodden that path and done their best to keep their feet stedfast therein will tell you that in it they have found the fulness of joy and pleasure without end.

And why? The reason is so simple, so familiar, that perhaps we have never noticed it. Or, we have not been in the habit of analysing our feelings or the motives which impel us, or the impulses which inspire our best actions. The reason why treading the path of life which God has shewn us is the source of our highest joy is because the path of duty—in God's sense of "duty"—is always and only the path of Love. It is not the bare hard fulfilment of a given task performed almost against one's will and inclination, or a burden reluctantly carried, but the indulgence of a strong imperious impulse which is in itself the sweetest of pleasures. When God speaks to us of duty as He spoke to the hearts of holy men of old, He speaks first of Love, of love to Himself, of love to one another. "Thou shalt love the Lord thy God with all thine heart and with all thy soul and with all thy strength, and thou shalt love thy neighbour as thyself." It is a *duty* to love Him because it is only common justice, common fairness to give Him love for love; to repay with something infinitely higher than servile obedience, higher even than gratitude, the unspeakable gift of Love which He has poured into our hearts. It is our love which He wants to win. If He wins that, He wins all—all our obedience, our best service, our noblest homage. When we give Him our hearts, we have given at once all the rest that we have and are. And why should He claim such love from us poor sinful mortals? Is it from some kind of human vanity which delights in admiration and affection? Is it from any selfish desire to increase His own happiness and to multiply throughout the universe the ceaseless songs of praise which His majestic wisdom, power and goodness have inspired? Oh no, it is for a reason infinitely more sublime and God-like. It is only to fill us with the fulness of joy and

to complete the measure of our happiness in the only way in which it can ever be attained. If we love Him so that every duty becomes transfigured, every self-denial of our lower natures become as of no account, every temporal and earthly loss not worth a second thought, every crossing of our will a cheerful surrender to His will and for His sake, then all our duties will be means of happiness, we shall delight in that which otherwise would be irksome and painful, and every sacrifice will be a rapture. This is why He gives us love and says, "This is the path of life. This is the way; walk ye in it."

Yet again, if God will forgive me for daring to say what I believe He thinks, His purpose in giving us love for duty is not alone to make us happy and to fill us with the fulness of joy; but it is that we may cease, at once and for all, from seeking our own joy and pleasure, from all selfish motives for loving and serving Him, and instead of that may freely and lavishly give our whole selves away and, as it were, lose ourselves in rapturous devotion to Him and to each other. For He cares for them all as much as He cares for you and for me. And it is by our love and service that He has ordained that we should make them blest and fill their hearts with joy.

So little is this realized in the world at present, that you will think I am wasting your time in telling Utopian dreams. But, nevertheless, I do see how much more than we have yet learned God has to teach us by His facts. There the facts have stood during the countless generations of man, there they stand to-day, and in every heart of us there is written—if only we will read it—God's loving purpose with us all, and therefore we can see what His thoughts towards us are, and what He wishes us to be and to feel towards each other. The path of life as He has shewn it to us, is often the exact opposite of what we thought it to be. Duty? Oh yes, we know that; we can understand that; especially duty to ourselves, the duty of self-preservation and self-aggrandisement, in many cases the duty of self-will and self-assertion; possibly also we know and understand the duty of providing for our wives and children and poor relations; but of duty as wholly and supremely "love" we know little or nothing. We neither understand nor experience such an absorbing love for God as shall enable us to give away ourselves body and soul to His service: nor do we quite understand or feel such love to our fellow-men as shall influence every moment of our lives, every deed we do, every thought we cherish in every instance of relation and contact with them. We have not risen to the Divine height of seeing that Duty is really Love, that our highest duty is to love both God and man. In many instances love is the test

and touchstone of duty. If when we think we are justified in any given course of action and all the while are under the influence more or less of chagrin and vexation, bitterness and resentment, we may be pretty sure our action will be wrong, and if not positively wrong will be quite useless to mend matters. Whatever will not completely harmonize with true love is simply wrong--whether it be thought, word or deed.

Never let us forget that our highest duty is to love both God and man. Next Sunday I hope to show in what sense Love is Duty. Of His great mercy many of us have once or twice touched that celestial shore and we know what is the fulness of joy; if we are not in ceaseless enjoyment of it, at least we can remember the sacred hour when Love diffused itself all over us within and without, and we entered into the supreme rapture of losing ourselves in Him and in some ecstatic flow of pure love for a fellow-creature. We may be sure that God does not wish us to have such ecstasy by fits and starts, but that it should be the uninterrupted flow of our lives, that we should live and move and have our being in a happiness that nothing can disturb, in a joy that nothing can diminish or extinguish. If we are wise we shall learn His lesson and take His guidance in the path of life and hold by His hand so that we do not stumble nor wander.

Such love as I have described is harder for some than for others to attain. But the secret of it lies in the constant sense of the presence of God, a ceaseless lifting up of the heart to Him in prayer or praise, or in that kind of contemplation expressed by the Psalmist, "My meditation of Him shall be sweet." If we long to love God, we shall remember Him and think of Him as ever near and within us; we shall make use of Him in every possible opportunity to help, guide and strengthen us, to give us patience and courage, to make us grieve over our failures and sins, to scatter our groundless fears, and to wipe away our tears; and best of all, to drive out all bitterness and hatred from our hearts. We shall think of Him in every waking moment, in the midst of our most pressing duties, and in our pleasures of rest and recreation. The more we lean upon Him and use Him as our Friend, the more we shall love Him and enjoy that bliss which all the world beside can never give, never take away.

Yes, the more we have to encounter of difficulty, care, anxiety and conflict with our lower natures and bad tempers, and the more loud and fierce may be the storms which threaten and scare us, the sweeter will be His whisper in our souls, "Fear not, for I am with thee; be not dismayed, for I am thy God. I will help thee, I will keep thee; yea, I will uphold thee by the right hand of my righteousness."

An Hour.

BY

MRS. EVA EDGERTON AMES, VERMONT, U.S.A.

A star, low throbbing down the sky
Wrung all my heart—I knew not why.

A longing vast, possessed my soul,
Soon must I touch the longed-for goal.

It bro't my loved before my view;
Loved always—better than they knew.

How had I failed to be less dear.
"Failed." All the echo I could hear.

Those I had "loved and lost (?) awhile,"
Had understood—I felt their smile.

Full well they knew, and did not tire
Of my affections' faithful fire.

The star grew dim. And in 'its' place
I seemed to see a long-loved face.

I seemed to hear a long-loved voice
Which bid my being to rejoice—

"Nay—do not fear or falter, dear,
Strive on, and check the weakening tear."

And clear again the star swung low
A tremble, in the midnight glow.

So perilously near, it seemed
Between me, and of those I dreamed,

While breeze, and hush, and breath of flower
Came each, to cheer my lonely hour.

And mellow moonlight, steeped my soul
In faith, and brimmed hopes' golden bowl.

And strong again to struggle on,
I faced the gray of morning's dawn.

The Moral Life.

BY

MR. J. D. ANDERSON, LATELY I.C.S., CAMBRIDGE.

I hope Indian readers of the NEW REFORMER will allow an elderly Anglo-Indian, who sympathises very heartily with the intellectual and moral unrest and anxiety which characterise our time, to recommend them to procure and read Professor W. R. Sorley's little book entitled "The Moral Life." It costs only one shilling, and is published in the excellent series of Cambridge Manuals of Science and Literature. No one need be frightened by the thought that the little book (it has only 140 pages of large print) is the work of a learned Professor of Philosophy. It is not written for students of philosophy but is simply a popular guide to what modern philosophers think about the moral problems which beset us all, whatever our race and creed. But I had better quote the author's own Prefatory Note. "The purpose of the following pages is to give a popular account of the nature of goodness in human life. They are not specially addressed to the philosophical student, but to the wider public interested in the subject: for moral philosophy is the quest of a few, but morality is every man's affair. Nor is the book an essay in casuistry. Cases of conduct are infinite in number and hardly two of them are the same; general rules fit them awkwardly. But morality is a spirit manifested in life, not a body of rules; and this point of view is marked by the title *The Moral Life*."

It is not, I need scarcely say, a work of religious propaganda, and its teaching appeals to men of all religions, so far as religions are connected with and inculcate moral ideas. That, of course, is what we would expect from a Professor of Philosophy who has necessarily a profound admiration for the doctrines of the ancient Greek philosophers. For instance, the truly good man, no matter what his religion may be, will feel reverence for goodness and unselfishness wherever he meets them. "Reverence," says Professor Sorley, "is the counterpart of humility in Christian morals. Reverence for the ideal—for the law, as Kant puts it—inevitably humbles the man who is conscious of its perfection and of his own defects. But humility is only the negative aspect of this consciousness—the side of it which represses pride and claim to merit on the part of the individual. There is also a positive aspect. Reverence for the ideal involves consciousness of it and a certain community with it. Man bows before its perfection; but he also recognises himself as the bearer of morality and as charged with its

realisation. The same consciousness which may lead him to call himself an unprofitable servant shows him the dignity of his moral calling. He recognises that his worth is not to be measured merely by what he does, but also by what he is capable of doing; and this consciousness of the capacity for goodness has some power in working out its own realisation. On the other hand, reverence sometimes accentuates the feeling of humility. The man who recognises most fully the dignity of other men is often most alive to his own shortcomings. His reverence for the ideal produces a deeper sense of the distance which separates it from his own performance: just as the man who has done most to widen knowledge may think his discoveries of small account compared with the realms of truth still unknown."

This passage loses much by being wrested away from the argument of which it is the conclusion, but it may serve to show with what admirable simplicity and eloquence the book is written. I may, perhaps, be allowed to mention that the author (a brother-in-law of that true friend of India, Sir James Dunlop Smith) is the kindest and most accessible of mentors and advisers to the numerous Indian students at Cambridge. In his conversations with young Indians he must have acquired much knowledge of the peculiar ethical difficulties which await the young Hindu in modern India. In any case his little book is informed throughout by a delightful and encouraging spirit of sympathy and helpfulness, and it contains, I think, nothing which can offend the most convinced follower of any creed which assumes that the main business of human beings is to be good, in spite of, nay, by means of, the hindrances and perplexities which waylay us all, no matter what our sex or condition, our race or religion. I am sure any young Indian who reads Professor Sorley's, excellent little book will find it most stimulating and helpful, both intellectually and morally.

Lord Buddha.

The Ideal Reformer.

BY

MR. HEMENDRANATH SINHA, B.A.

There is one great figure in history which towers head and shoulders over all great men and prophets. And that is the colossal, Brobdingnagian statue of the Meditative Sakya Sinha.

Buddhist *Sramans* had overrun the world long before the King of

the Jews saw the light. In the Gospel of Saint Mathew, chapter 2, verses 1-2 *et seq.*, it is written,—“There came wise men from the East.”

Who were the wise men from the East? Which country, according to historians, was noted in ancient days so much for wisdom as India? When thousands upon thousands of Buddhist monks were invading every corner of the inhabited globe and preaching the Religion of Love and Ahimsa, does it require any stretch of imagination to connect these wise men with India? And at a time when the Buddhists were the only enlightened men in India, it is very easy to conclude that the wise men were none but Buddhists, for the orthodox Hindoos were anything but wise at the time.

Living in forests, going about in sackcloth and ashes like Indian monks, living on locusts and wild honey, really smack of the practises of Indian ascetics. Where but in India did asceticism rise to the height of an exalted ideal? Sankaracharya has sung: “To be fortunate is to be clad in a loin-cloth (like a monk).”

He must be an uncommonly bold man who can say that Renunciation—as that of Lord Buddha was ever witnessed in any other part of the world. The darkness of the past ages is lit ablaze by the illumined figure of Sakya Mooni in his beggar’s dress, with his feet on the world, and his father’s kingdom at his feet,—victorious over *Mar*,—Lust,—Satan!

The orthodox Hindoos of the old days, misled by the jealousy of the Brahmin priests, killed Buddhists and Buddhism in the most merciless manner. History and Literature are witnesses to this fact. India has had to pay dearly for this iniquity and national crime. India can only regain her lost greatness when she repents for her past conduct towards the greatest figure in any history and makes amends for her sins in the past. I say most bold and in unmistakable language to India and Indians of to-day—“Welcome back the exiled Buddha and do honour to whom honour alone is due. You cannot attain to greatness, so long as you cannot recognise and honour greatness and great men. Who in the world, was and is and can be greater than Sakya Sinha, who was your own? In honouring him back to India, you honour yourselves, you must repent and do *prayarschitta* for the sins of the past. If India is to rise, she must rise spiritually.

Whatever the *Himsa* of the priestly classes might have done in the past, Hindooism has been forced to admit Sakya Sinha into its prophet-hood, for Buddha is one of its ten principal *Avataras*, Prophets,—incarnations of Divine goodness and justice.

The Mahadeva of the Tantras can be easily recognised as the *Dhyani* Buddha, in spite of the dust of ages and the mask put on him by priestly poets.

The sweet lute of Sri Krishna is heard in the loving voice of Sakya Mooni in History. The *Bastra-haran* of the good shepherd is found in the nakedness of monks and nuns, in the Buddhist *stupas* and *Viharas*.

If you ask the hillmen in the Himalayas what name they recite with their beads, they say it is the name of *Mahadeva*. A little more closely cross-examined they say.—“It is the name of Buddha,—the same as Mahadeva.” There is the borderland between Buddhism and Hindooism. From the life, culture and teachings of Sakya Mooni, the Tantras have drawn their inspiration as well as the Puranas.

In modern Hindooism I find Buddha sitting, as it were, in trance, like a *Tableaux*.

Lord Buddha is the highest type of manhood we have in history. Jesus taught love, but could not say that the life of a serpent is sacred.

O ye theists, and proud preachers! Who amongst you could approach, in your vanity and self-consciousness, such selfless love,—such pure, lofty and intense affection towards all that liveth, like that of our dearly beloved and long-exiled Sakya Sinha?

Ye Indians! If ye would rise again, imbibe the love which Buddha preached, for each other and for all,—Hindoos and Jahans,—Indians and foreigners,—men and animals,—nay, for even the poisonous serpents!

The enemies of Kshatriyas and Buddhism have called Buddhism atheistic, because they always dub atheistic whatever differs from them in opinion. History proves this assertion.

The Upanishad says.—“*Atma Krira Atmarati Kriabanesha Bromho-bidam barishtha.*” (Mundakopanishad of the Atharwa veda 3. 1-4.) The wisest man is the silent one, say the Indian sage, and the Persian Sadi too, as well as the German proverb. “Mouni,” or the silent one is the name given to Sakya Sinha. He knew God better than anyone else. Hence he kept quiet, in a country rent asunder with diverse creeds and philosophies. He was wisely silent. He preferred rather to preach what leads to God,—better than all talk and argumentations—better than all fightings and bickerings. It is chastity, “my brother, chastity,” as Milton pits it in *Comus*, as the Kathopanishad of the Black Jajur Veda says in the 1st Balli, Chap 11, Verse 15,—“*Jad-ichchhantu Brondoo charyamcharanti.*”—“To wish whom is to cultivate

chastity." To wish is to desire to know and have. To know God,—to have God is our greatest good. Lord Buddha preached Bromhocharya,—chastity as of the greatest importance to spiritual people, for from it alone flowed whatever else was necessary. He was the best seer. He knew best how to lead men's mind to God.

He found the Brahminic system fraught with evils and abuses. He re-formed Hindooism and the system of self-culture and religious instruction. Instead of teaching men the A B C about the God-head philosophically, which puzzled men's brains with six schools of philosophies and endless views of *moonees*, he taught them the alpha and omega of spiritual exercises that silently but surely took a man's soul to God, that is by the practice of chastity,—purity of mind and body.

He put a new and enlightened interpretation on the Vedas and Upanishads. He said, "Sacrifices of lives, human and animal, was not the meaning of *Jagnas*." He took as text *Atha Jad Jagna Ityachakshatay Bromhocharyamaybatut ha*—Chhandogya Upanishad of the same Veda, 8, 5, 1-3. *Jagna*, according to our Master, meant Chastity—Bramhocharya,—Sacrifice of the beastly tendencies in us,—of our animality,—lust, anger, covetousness, jealousy, hatred, stupidity, and not of the lives of beasts and men,—of scapegoats and *corban* of other lives as the Jews and Moslems thought and think.

The inner meaning of the Upanishads was most truly understood and preached by Sakya Sinha. Hence he has been described as the milcher of the Upanishad cow, by Brahmin poets.

This idea of milching the Upanishads and Vedas is first met with in the Chhandogya Upanishad of the Sam Veda,—"*Dughdhesoin. Bagdohong no bacho Doho annabana —do bhabati.*" Chhandogya 1. 3. 7.

Like a good shepherd Sakya Sinha milched the vedas and Upanishads. You find the cream of the spiritual milk of the ancient scriptures in his teachings. Both Sri Krishna and Christ have been called shepherds from the same idea and the idea of feeding and tending their flocks or followers.

The one commandment which fulfils all the law is Love! Love, love and love, is the one watchword of spiritual warfare. If you can't love, your religion is empty talk and bosh.

The world is being connected by steam and electricity. There is a tendency towards unity in thought and sentiment all the world over. Mankind is awake. Man is throwing aside the shackles of old and effete superstitions. The clash of swords and din of rattles must soon cease and lead men's minds back to peace and Abinasa.

This is the 2500th anniversary of the Lord's Buddhahood. He lives to-day more than he lived while in the flesh,—in a better sense in the life of humanity. He thinks, and feels and breathes with every one of us now. Let us all realise this and make our lives sublime and Buddha-like! He lived for all of us, high and low, rich and poor, sinner and sinless.

The prophesies are going to be fulfilled. There are indications on all hands that the cycle is going to change. The Hindoo looks forward for his Kalki Avatar, the Christian for his Messiah, the Moslem for his Mehdi. Humanity on all sides looks out for the Coming Man! Who that Man will be no one can say. No one can detect the Prophet. But the time is ripe for the advent of a Giant amongst us, who will rule the nations and interpret the Master and the Prophets anew. We, on the anniversary day of our Lord, hail with joy and veneration the Coming Man, wherever born or to be born and whensoever for the coming! We await his advent with faith and prayer.

LITERARY NOTICE.

The Administration Report of the Faridkot State for the year 1911-1912.

The present Report, which is a document of only 34 pages, with a comparatively very small preface, testifies to the gradual briefness of the record, according as the administrative, social and cognate reforms have been obviating the difficulties that appeared in the beginning. The most beneficial reform of the present year is the marked reduction in the number of *grog and excise* shops. The President has now hit upon five graduated stages into which to divide the progress of a subject of this State. Thus, he will have to undergo four stages before he enters the fifth and becomes a member of a *Punchayet*.

The Dane Granaries are now working. The Lady Dane Rani Surajkaur Zenana Hospital was opened on the 12th March last by the Lieut.-Governor of Punjab. "The Davis Model and Agricultural Farm and Farmer's House," with all its appurtenances, has been much improved. The water-works project for the town of Faridkot is in progress. The St. John's Ambulance Association has widened the scope of its activity. Last though not least, the Lieut.-Governor's advice as to the reclamation of the State people, given to intoxication, litigiousness and other evils, acting like a veritable spirit in that body called the "Neki Parcharak Committee" has produced results most beneficial. The Coronation of the King-Emperor and Queen-Empress was celebrated in this little State with great sincerity and loyalty.

During the last three years the Council of Regency administered the State, it has conferred great benefits to the people. Courts were reformed. Criminality and useless litigation was exterminated. All useful steps conducive to making

people loyal, peace-abiding and civilized, were taken with desirable results. Corruption has gone. Various useful social reforms were effected. Education was popularised. Modern methods of agriculture was introduced. Faridkot Bank was improved for the help of the agriculturist. Industries were encouraged and various Public Works were undertaken.

The Reformed State as it stands at present is a model which can very well be adopted by the other States. We most heartily congratulate the President and the Council for their very successful administration.

EDITORIAL NOTES.

THE word "India" is merely a geographical expression invented by Europeans to designate a vast continent and that since the advent of the British, the term "India" has continued to expand.

PLATO says in the Republic: "A free spirit ought to learn no piece of learning with slavery. No piece of compelled learning is lasting in the soul."

SOME spiritualists in America say: "Mr. W. T. Stead did not die of drowning. He thought of predictions made and impressions led him to his cabin. He went to bed and fell into a trance and passed out into the spirit world. Kind friends held him back, so he did not reach his body again and did not go through the agony of drowning."

MR. SATIS CHANDRA BASU writes an article in the *Modern Review* on the "Hindu Marriage and Divorce question." In the course of the article, he quotes the following from Manu, to show that divorce was permitted by the Hindu Shastras:—"A wife given to intoxicating liquors, having bad morals, given to contradicting her husband, attacked with an incurable disease, as leprosy, and who has been spendthrift of his wealth, ought to be replaced by another. A sterile wife ought to be replaced in the eighth year; the wife whose children are all dead, in the tenth year; the wife who only bears daughters, in the eleventh; the wife who speaks with bitterness, instantly."

A REMARKABLE article by the *Times'* Military correspondent shows to what a large extent English tables are supplied by bread made from flour which has to pass through the Mediterranean Sea, so much discussed to-day.

WHEN Joseph Mazzini was about six years old, he was taken for his first walk. For the first time he saw a beggar, a venerable old man, he stood transfixed, then broke from his mother, threw his arms round the beggar's neck and kissed him, crying, "Give him something, mother, give him something." "Love him well, lady," said the aged man, "he is one who will love the world."

THE *Indian Messenger* points out that at Pandarpur, God Vitoba who is worshipped by Hindus is no other than Buddha, and there everybody can worship the image without distinction of caste.

THE May number of the *Indian Antiquary* contains a translation of part of a work on "Caste" which is justly entitled to particular notice. The title of the work is *Les Castes dans L'Inde*, by Emile Senart. The author is a well-known and enthusiastic French Orientalist, well known by a series of original works or topics drawn from the Pali and Sanskrit. His book *Les Castes dans L'Inde* is divided into three chapters. The first chapter, inscribed *Le Present*, treats of the caste system in its present features; the second, entitled *Le Passe*, shows the system in the light thrown upon it by the standard works in Sanskrit Literature. These two chapters form the basis on which the author builds up his theory on the origins of the caste system in the third chapter. A translation of the third *Les Origines*, in which the chief interest of the book lies, is given. The solution of the riddle of the caste system as a historical institution, which Monsieur Senart sets forth in this chapter has certainly the charm of originality.

IT is said that there are about 1,700 Indian students in England, of whom about 1,000 are in London.

IN accordance with the decision made at the All-India Theistic Conference at its last Session in Calcutta, arrangements are being made to enumerate the Brahmos all over India at an early date.

IN the course of his interview with the Grand Mufti, the head of the Muhammadan community in Palestine, Revd. Charles W. Wende, D. D., of Boston, proposed that a Conference be arranged in the near future between the friends and representatives of a pure and lofty Monotheism, such as the Jews, the Brahms, and Arya Samajists of India, the New Buddhists, the Muhammadans and Theistic sects in

Christendom like the Unitarians and Universalists and many others. The Mufti having consented, Dr. Wende is now taking steps to make such a Conference actual.

FROM the *Aryan*, the only Hindu paper in Canada, we learn that Argentina is a good place for surplus labour from India. Men are needed for Railway Companies and agricultural and other purposes.

THE whole of South-Eastern Russia, part of Siberia and Russian possessions in Central Asia are in the grip of famine. It has been calculated that *thirty millions of people* are affected and that the Government is powerless to aid them all, apart from outside help. The Russian Press is recording terrible things.

A very interesting return has been issued by the Government of India showing the general progress of Co-operative Credit Societies in the several Provinces during the year 1910-11.

THE Secretary of State has selected Sir Edward Buck to attend as a representative of India, the Meeting of the Permanent Committee of the International Institute of Agriculture at Rome to be held there in August next and also the Meeting of the General Assembly.

THE Pope forbids in all ecclesiastical seminaries, etc., the reading of all newspapers, periodicals, reviews of all kinds, except those which contain religious news.

THE Calcutta High Court has proposed certain alterations in the High Court Regulations which will have the effect of restricting Indian Barristers.

THE *Hindu* says: "A greater part of the intelligent public in India have long ago got over any illusions as to the nature of Mrs. Besant's Theosophical activities. Even the small number of her devoted disciples are now losing faith in her pretensions..... In a recent number of "Theosophy in India" Mr. Bhagwandas, its editor, who also holds the high official position of General Secretary of the Theosophical Society, takes strong objection to the Order of the Star in the East which Mrs. Besant has founded, having Aleyone Krishnamurthi, the coming Avatar. In the latest issue of that journal, Sir S. Subrahmanya Aiyar champions the cause of Mrs. Besant and

his remarks have elicited a rejoinder from Bhagwandas, all of which shows that the Society has become a hotbed of internal dissensions and angry discussions and reason is resuming its sway in the minds of its members in the place of blind faith and childlike credulity."

THE *Carlylean* remarks that "as many of us suppose, the problem of the so-called depressed classes in India is not a question of education. By giving them education simply, it cannot be solved. It can only be solved by bringing about a radical change in the caste conception of life."

THE *Bombay Government Gazette* contains particulars of a Pottery Department founded in connection with the Sir George Clarke Technical Laboratories to develop the pottery industry in India by means of scientific research in connection with the materials used in its production, by introducing modern methods of manufacture and by improving the quality of the designs used by potters.

MR. T. PALIT has made over to the University of Calcutta about 12 bighas of land and a building valued at two and a half lacs and about four lacs and sixty thousand rupees in cash. Out of the income derivable from the sum, two chairs are to be maintained, one for Physics and the other for Chemistry. The University supplements the gift by two and a half lacs. With the total amount thus available, the University will take the first step towards the foundation of a University College of Science and Technology.

WE regret very much to record the death of Mr. Behramj Merwanji Malabari, the distinguished journalist of India. He was an ardent Social Reformer and often told his countrymen that without the removal of the evils which affected the social life of India, no progress was possible. It is to his indomitable energy and persistent agitation the Age of Consent Act was passed. His views on politics were different from those of his countrymen engaged in political agitation. He held aloof from the activities of the Congress. His papers, the *Indian Spectator* and *The East and West*, are two world-known journals. His *Seva Sadan* or Sisters of India Society and its several branches and the Sanatorium for Consumptives at Dharampur will be long remembered. By his death India loses one of its greatest benefactors.

IN the course of a speech on "Christianity in India" His Lordship the Bishop of Madras said: "When we approach the Brahmins or other educated classes, Christianity comes to them as the destroyer of their ancient civilization. It comes to them as a great levelling force. They look upon it with alarm and dread. They do not see its reconstructive power. All that they see is that it threatens to destroy the eminent edifice which their society and their civilization have built up. Therefore, the caste system of the Hindus and their ancient civilization, all they are proud of in their past, are strongly exhibited in opposition to Christianity."

PROFESSOR Ramamurthi Naidu, the "Indian Hercules," performed his surprising feats of strength in Madras during his stay here for the greater part of last month. Large crowds liberally patronised his shows. Some of his wonderful feats are:—1. Stopping two 12 H. P. 2-cylinder motor cars running in opposite directions with his two arms. 2. Breaking an iron chain $\frac{5}{16}$ of an inch in thickness. 3. Allowing two bullock carts laden with 30 men to pass over his chest and thighs. 4. Supporting on his chest a huge granite stone weighing about 3000lbs., on which a few men stand. 5. Supporting on his chest a huge stone weighing about 3000lbs., on which are placed four slabs of the same material which will be broken to pieces with hammers. 6. Allowing 16 strong men to tie around his chest a strong iron chain which will be loosened in a few seconds, by expansion and contraction of the chest. 7. Allowing two motors of any size to run over his body simultaneously. 8. Bearing on his wide chest a well grown elephant 7 ft. 6 inches, weighing about 3 tons.

ONE hundred and seventeen gold medals have been awarded to the Professor by T. R. H. Prince and Princess of Wales, the present Emperor and Empress of India, H. E. Lord Minto, Governors, Maharajahs, nobles and citizens of different places on the globe for his muscular and astounding feats of Herculean strength.

THE Professor is a native of the Madras Presidency. He attributes his superhuman strength to "will-power" and "concentration." He says that when he performs the feats, all that he does is to concentrate his mind on the particular portion of his body which is to bear the brunt of his burden, and since the mental controls the physical, his body obeys his will and he is able to perform the feat without being hurt in the least.

HE has performed his feats in several cities of India, some of the countries in the Far East. In May of last year, he went to England, where he showed his strength to the people from all over the world collected for the Coronation of King-Emperor George V. It is his intention to establish a college of physical culture in some central spot in Hindustan.

THAT eminent Sanskrit Scholar and Musical Artist, Sarasvati Avtar Satyabala Devi, who has returned from America and Europe, has established the "All-India Academy of Music." The office of this propaganda is situated at No. 18, Block B, Sitaram Buildings, near the Crawford Market, Bombay. Her main object is to re-establish the lost prestige of Aryan Music as a Fine Art in Hindu Home and Hindu Society and increase the facility for learning the same by publishing the Music with notations. She supplies a phonograph disc of the same Music, that any person who may not have the chance of learning music personally from a teacher or in school, may learn the same from a phonograph disc as a teacher. The money realized by the sale of this disc will go towards the support of the Academy and the propaganda of her scheme.

WE congratulate Kaviraj Nagendranath Son, the famous Doctor of Calcutta, on his getting the title of "Vaidyaratna." His labors in the field of medicine have rightly earned him this distinction.

TOPICS FROM PERIODICALS.

Compensation.

BY

JULIA SETON SEARS, M.D.

(From the "Column.")

"I am so weary of toil and of tears;
Toil without recompense, tears all in vain."

Do you know that this is the cry all over the world? No matter how much anyone may appear to have, no matter where they stand in name and place, deep in almost every heart there is this cry of loss and tears, this story of bread cast upon the waters which has not returned.

"Give to the world the best you have and the world will give back to you" has not been made good in every life according to its own story. Most of us know those who have spent their lives in loving service, yet something which they cannot understand and over which they have no control, deals out to them blow after blow until at the end of life they lie down to die with no pay for any effort of their lives.

They gave to the world the best they had, yet, viewed from their confined paths, the world never repaid them for their giving.

Then there is another class whose lives seem to be peculiarly free from suffering, and who seem to have the things they want without putting forth any effort to secure them. They live their lives care free; they never give of their store nor of themselves; they lie down to die with a calm unruffled peace, showing no fear of the past and no concern of the future. They have hoped nothing, feared nothing, given nothing, and they go back as ashes to ashes, and dust to dust.

There is yet another class who give and receive, whose lives are beautiful, whose ways are "ways of pleasantness, and all their paths are peace"; their lives are one long round of loving service, a giving and a receiving which has had no beginning and no end, but always IS.

What makes the difference? Is it true that there is toil without recompense? Do we sow where we can never hope to gather? Mento-Psychology says NO. It cannot be: It is an unwritten law that desire is the prophecy of its fulfilment; the law never takes one thing away but something is given in return.

There is no such thing as wasted effort. It has been written "with what measure you mete, it shall be meted unto you." The answer to this great loss and gain is within our own beings. We always get what we concentrate for, and the conditions around us are the objective answers to our own prayers. Arnold says, "Ye suffer from yourselves; none other binds ye that ye weep and die." A life that pledges itself to a certain action, a certain development, gets that thing and all the other things which go with it, of which he was unconscious when he signed away his freedom. The law takes every man at his word. There is no coming in at a later hour and saying "Oh, I did not mean it." The die has been cast. The threads carry out the pattern.

Let us look at the question of compensation from an everyday practical standpoint. Do we want to become artists, actresses, physicians, then the first thing we do is to consecrate ourselves to that work; the next thing is to begin along the line we have chosen. If an actress, we bear the poverty, the disappointments, the hours of toil and hardship, the chagrin and despair, until in some unexpected moment the compensation draws near; the time of our service ends in a larger service which we have bought for ourselves by our consecration. If we want to become artists, it is the same story, the hours of useless labor (when viewed from a world's position) the wasted daubs, the mistakes, the hours of waiting for public approval, and at last the goal. The same thing holds good in every field of labor, but the soul which has fully felt the consecrating power, never lays down the struggle. It follows the beautiful vision of its inner senses. There are many whose lives have never reached the sweet land which they saw by promise, but they have been recompensed for their work by just the joy of doing.

There are those who have given years of work and study to bring about a certain development and have laid down and died with all of their work apparently unfinished; yet the coming, following generation learned from their efforts, their work was not lost, for, by the steps they cut, others climbed the peaks of glory.

We must learn, too, that we can make no demand of the world in any way, with any hope of realization, if we are not prepared to supply equal value to the world with the gift of ourselves.

Consecration is the first step, then the way begins; that our feet stumble and

our hearts bleed is but a condition of the way brought about by our ignorance. The soul which consecrates itself to service realizes its desire, but it must pay the price for such a gift, and the human price of service is often toil without recompense as measured by our mortal comprehension.

No matter what we want, we will find that we can get it if we are willing to pay the price, not always in our way, but in the way that will bring us towards the thing for which we have asked. Left to our own way we would now and then go in a directly opposite path from our desires, for we cannot see the end from the beginning; but once we have made the consecration, if we find the path rough and winding, we cannot choose but go on.

Years ago, perhaps incarnations ago, I chose to consecrate myself to the pathway of wisdom. When I was younger, I never lay down or arose without a prayer for knowledge on my lips; I said always "knowledge, knowledge, wisdom, wisdom." I did not know then that in order to gain that wish one had to walk the deeps of deepest being and be dashed almost to death against the rocks of human experiences; had to clasp hand, and have a glad comradeship with pain and loss, poverty and despair, and walk along through the blackest midnight before reaching the goal of one's consecration. I looked for wisdom to come to me in my own way, but I knew nothing of the conditions which were a part of the thing I was seeking. I have found that if we look for compensation to come to us in our own way, we will walk for ever with the cry of loss in our hearts.

Compensation is eternal in the universe. We get what we ask for. If we mourn over our supply it is because we do not understand the causes which we have set in motion and are expecting perfect returns from imperfectly formulated plans.

Those lives which seem so destitute of compensation are not really so; they have only made a mistake in interpreting it. In order to understand compensation, we must understand cause and effect, and know that we only reap what we sow. The life which sows for service reaps service; for knowledge gets knowledge; love gets love; there is no escaping the harvest, but we do not always recognize the compensation, for it does not invariably come to us in the guise we expect.

I know of a life that sowed love, kindness and gratitude to another life for fifteen years and at the end of that time was robbed of honor, name, place, position and everything that heart holds dear, by the hand of the one whom it had served so well. Compensation! No indeed, but do you think those years of faithful loving service were lost? Never; they could not be; they were charged to the Universal supply and had to be cashed in by that life somewhere; in the later years a stranger, another life, brought back to them the harvest of loving kindness and crowned them with joy, peace and power. Compensation made perfect, only in another form.

Compensation is always near us, but often we do not recognize it as our own; it may meet us in a new garb at any turn in the lane of life, but while our eyes are blinded with hot tears of loss we cannot see it. We sow our seeds of desire and the purple flowers of pain blossom around us while we look in pained surprise for the white rose of our expectations. We have not learned that like produces like and that on the "Path" the law is made perfect.

We limit our compensation by our habit of renunciation; we have not yet dared grasp the full splendor of what we may possess. We allow ourselves to think that in order to grow we must renounce; that one thing is sacrificed for another to be gained, when if we only knew it is the ALL WILL that we can take every desire of

our hearts with us on to the "Path," make them one in the ONE life, and reap our harvests from them all.

Some will say, "I cannot have money and education, so I gave up the hope of ever getting rich, in order to attain knowledge." Another says "I cannot serve two masters, so I renounced the life of pleasure for that of service." Oh the pity of it. Don't you see where they went wrong? They gather at the harvest what they sow, and there is no reason why they should not have gathered the fullness of all their desires if they had only known.

The life that sows service, pleasure, joy, peace, money, power, and every hope of its soul, will gather the compensation of its sowing in some way or another, day by day, because it is the unchanging law of the Infinite substance. The human mind has limited itself; it has distorted the soul vision and forgotten the eternal promise "seek and ye shall find."

To plant for the highest compensation is a matter of growth. Look deeply into your own lives and find out just what you want, then ask yourselves if you are ready to pay the price for it? If you are ready, then consecrate yourselves to it and all that the consecration brings, and when you are looking for returns or recompense, be sure that you recognize your own when it comes. Do not limit yourselves; take with you into this consecration everything that you want, and then do not complain of what you are called upon to pay for your gifts. Whatever comes to you in this consecration belongs to the path you consciously chose: do not repine, but turn again in loving consecration, and soon you will come to that place where love of, or care for compensation ceases, everything becomes a labor of love, or only the "work of Him who sent you" and toil and tears will be swallowed up in the joy of Divine compensation.

"Unanswered yet; nay do not say ungranted,
Perhaps thy work has not yet all been done.
That work begun when your first prayer was uttered
And God will finish what he has begun.
If you will keep the incense burning brightly there,
His glory, you shall see, some day, somewhere,"

Women in Ancient India

(From the "*Vedanta Universal Messenger*").

In the Vedic times the social position of women was very high. It is said in the Mahabharata that "women were not immersed within houses; they used to go about freely as best liked by them." They attended the sacrifices with their husbands. They were at liberty to drive abroad and were present at public feasts and games. We know that a mother and her daughter were present at a sacrifice conducted by the opulent Rathavithi. But as the voices of civilization increased, Arayan high-born maids and matrons were gradually doomed to a life of seclusion; They bided at home where they had their duties, their occupations and their pleasures which gave them the interest they needed. But it was common for them to stir out in times of festivities. "Why are not all the citizens abroad and merry-making with their wives?" says Chandragupta in Mudrarakshasa.

The restraints placed on royal maidens and ladies seem to have been very great. Pāṇini uses the term '*Asuryanprisyā*'—one not seeing the sun,—to denote a royal

lady, because she being shut up in her harem, had no opportunity of seeing the sun. Even at home, royal ladies lived in their own private apartments called 'Avarodhas'—guarded places—apart from quarters frequented by the males. Certain unavoidable circumstances there were when royal females might appear in public. After the war with Ravana was over, when Sita, "whom the very rangers of sky had not seen before," was brought before the public, Rama says, "there is no sin consequent on seeing women in danger, difficulty, war, Swayamvara and marriage." Draupadi, when brought before the Sabha, said, "I, who appeared before the public only at my Swayamvara and was not seen before or after even by the god of wind, is now brought before this assembly." The social restraints to which females were subjected operated to such an extent as to preclude them from taking any part in society. This was more particularly the case with unmarried women. We learn from the dramas that Sakuntala, Ratnavali, and other heroines could, with great difficulty, be prevailed upon to address the objects of their affection. They answer every question by proxy as it was part of a virtuous breeding for virgins, to decline conversation with men and they would have violated decorum if they had ventured to reply. When Sakuntala asks Kanwa to send her two female friends with her to the city, he says: "They are yet unmarried; it is not proper for them to go into the city with you." No such severe restraints were imposed upon married women. We find in the dramas that the queens frequently and unreservedly enter into conversation with the friends of their lords and even with strangers. When modest women had to appear in public, they seem to have been well veiled. Sakuntala was veiled when she appeared in Dushyanta's court.

State of Dependence of Females.

In the Vedic period women had as much liberty as men. "In those days, they were not dependent on husbands and other relations." On the occasion of the marriage ceremonies, a wish was expressed in the bride's favour that she may be a queen over her father-in-law, mother-in-law, her husband's sisters and brothers. The Vedic formulæ addressed by the bridegroom in the marriage ceremony seem to preclude the idea of a subordinate position of wives. He says "as in the word *Sama*, the parts, *Sa* and *ama* are mutually connected, so are we, I am *Ama*, thou art *Sa*." Again, in the *Sapatapadi* rite, he is made to say to his wife: "Become the partner of my food, drinking, cattle, wealth, health, and be my companion and friend." From this *Sapatapadi* rite we have the word *Sapatapadinan*, which means intimate friendship. But latterly women came to be reduced to a state of dependence. Perhaps they were inclined to be too independent in men's estimation and they wanted to restrain and domineer over them. Manu, as in the Ancient Roman Law, institutes "the perpetual tutelage of women." He says: "In childhood must a female be dependent on her father, in youth on her husband, her lord being dead on her sons, if she has no sons on the near kinsmen of her husband, if he left no kinsmen and on her father's relations, and in default of any relation, on the sovereign; a woman must never seek independence."

(To be continued.)



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Our fatal shadows that walk by us still—

Beaumont and Fletcher.

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